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CHRISTOLOGY,

OR A

DISCOURSE CONCERNING CHRIST;

IN HIMSELF, HIS GOVERNMENT, HIS OFFICES, &c.

BY THE REV. ROBERT FLEMING,

(Author of the "Diſcourſe on the Riſe and Fall of the Papacy,")

ABRIDGED:

IN TWO PARTS.

BY ALEXANDER CLEEVE, A.B.

VICAR OF WOOLER, NORTHUMBERLAND.

——Peragro loca nullius ante
Trita ſolo: juvat integros accedere Fontes
Atque haurire: juvatque novos decerpere Flores. AUTHOR.

"And beginning at Moſes, and all the Prophets, he expounded to them "in order the things concerning HIMSELF." Luke xxiv. 27.
EDITOR.

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SHUTE,

LORD BISHOP OF DURHAM.

MY LORD,

IN preſenting to your Lordſhip this ſacred Tribute of Reſpect, the utmoſt I can hope to reach of favourable notice is,—not to give offence.

At the ſame time, my Lord, could the Church of England, in this 'Great Day of her Trial,' ſingle out a more enlightened Scholar, and exact Interpreter of holy Scripture than your Lordſhip; could She, among all her maſterly Defenders, point to a ſteadier Advocate for the ſublime Diſcoveries and Doctrines that Church maintains; (and which the pious Au-

thor of Chriſtology, with equal Good Senſe, Learning, and Moderation, has examined and illuſtrated) or a brighter Ornament to the perfected Duties of Morality ſhe carefully impoſes; I ſhould probably have kept within the bounds of ſilent admiration and reverence; and thereby not here have hazarded the charge of Preſumption.—I have the honour to be, with unfeigned Veneration,

MY LORD,

Your Lordſhip's

Moſt obedient humble Servant,

ALEXANDER CLEEVE.

MARCH 4. 1795.

THE EDITOR TO THE READER.

THE profound and elaborate Work, of which this is an Abridgment, though like many other valuable monuments of Genius and Erudition, in danger of ſinking into an unmerited oblivion; is eſteemed by true judges for the Scriptural Knowledge, cloſe Reaſoning, ſound Criticiſm, and comprehenſive Reading of the pious Author of it.

It was publiſhed almoſt a Century back, in the defence and confirmation of the ſublime Diſcoveries, and fundamental Doctrines of the holy Scriptures; in reply to the leading ſects, who had revived certain modifications of Revealed Religion, ſtrange, arbitrary, and tending to no good purpoſe; and which neither the true friends of the Chriſtian Church, nor their conſcientious forefathers "were able to bear."

The ability and ſpirit with which he "work-"ed out" ſuch an arduous undertaking, could only be equalled by that candour and meekneſs which ſhed their amiable luſtre on his whole character and writings: but which ſeldom, alas! beam around controverſial divini-

ty. Guided by ſober reaſon, and charmed with the native beauty of Evangelical Truth, he ſeems never to have forgotten that human Learning has a lovely child called *Moderation*, nurſed by Diffidence, and tutored by Humility.

In this new and portentous hour of "trouble, of rebuke, and of blaſphemy"—and in the favourable reign of a ſecond Hezekiah the GOOD—when the inauſpicious return of Paganiſm has engendered the fouleſt immorality and crimes abroad; and even falſe brethren, "have denied the Lord that "bought them" at home; it becomes every faithful Chriſtian Subject to act boldly and honourably in his ſtation; by teſtifying his abhorrence of Hereſies of ſuch deſperate tendency. Under this conviction, the Editor ſincerely declares, that his chief view in aiming to reſtore to light and public attention, a well informed Advocate, and zealous Friend to that Heavenly Wiſdom which is "worthy "of all acceptation;" is thereby to renew his ſolemn engagements to the Civil and Religious Government of this ſtill Chriſtian Country: thoſe original, moderate, uſeful, and well defined Eſtabliſhments; and which Time and public Honour ought to have rendered inviolable. All ſpeculative forms of Government are mere futility, when compared with

ſound

ſound and ſolid experience: a reflection not foreign to the office and profeſſion of a clergyman; for beſides the great and univerſal obligation on all the ſons of men, to promote the general happineſs, by the practice of the goſpel virtues; perhaps the ſureſt method to preſerve the pure Religion we profeſs, is to preſerve in our hearts a religious veneration for that nobleſt work of human wiſdom, the Britiſh Conſtitution.

By no means entitled to any ſhare of literary reputation, he truſts only, that for the ſake of the motive that prompted the attempt, and the patient labour with which he has endeavoured to reduce to the form of a clear and connected compendium, ſo various and intricate a work as Chriſtology, (rendered more ſo by the erroneous and bewildering manner of its being printed) he ſhall meet with candour before the public Tribunal of Criticiſm; as well as in the ſilent, more acceſſible, and indulgent breaſt of retired Subſcribers; to whoſe Dignity of rank, ſtation, and character, and countenance to this undertaking, he owes more deference and gratitude than he can poſſibly expreſs.

To ſatisfy ſuch Readers as may chance to be poſſeſſed of the original Work, (which is very ſcarce) how few comparative liberties, and of what preciſe kind, have been taken with

with it in this Abridgment; the Editor has referred from the one to the other with an anxious accuracy. The Author, in the unſparing faſhion of his day, being ſometimes copious without appearing to be well connected; it was thought better to extract thoſe parts that might be called auxiliary proofs; together with ſubordinate explanations and notes, and aſſign them a place by themſelves. Through this more perſpicuous arrangement, it was preſumed the leading proofs might the eaſier be comprehended: while, at the ſame time, the ſeparated links may be reunited without perplexity to the chain of Argument, by the careful, or examined without confuſion in their detached ſtate, by the leſs intereſted reader.

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Reference to No. vi. omitted at the bottom of P. 127.

Page 115.	*Line* 9.	*for* read	*read* reads
—— 227.	—— 20.	— poſtulata	—— poſtulatum
—— ib.	—— 20.	— reſult	—— reſults
—— 239.	—— 24.	— deſerted	—— deſert
—— 402.	—— 7.	— 1905 in the original, prob. 1605	
—— 409.	—— 14.	— mortuonem	*read* mortuorum

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CONTENTS

OF THE

ABRIDGMENT OF CHRISTOLOGY.

Dedication to Queen Anne Page xxvii

Preface, - - - P. xli

VOL. I.

PART I. BOOK I.

General Diviſion of the Subject - P. 1

Expoſition of St John v. 22, 23. The Father judgeth no Man, *&c.* - *Author*, P. 2

The different acceptation of the words κρινω *and* κρισις - - - *Editor*, P. 15

Deſcription, &c. *of the* Transfiguration P. 21

BOOK II.

THE LOGOS.

CHAP. I. *Epithets given to Chriſt*, viz. SON OF GOD—LOGOS, *or* MEMRA—*and the* WISDOM *of* GOD, - - - P. 59

CHAP. II. *The various* ſteps *and* ways *of the Manifeſtation of Chriſt of old, and the* Figurative Names *given him in ſcripture*, - P. 69

CHAP. III. *How frequently* Chriſt *is ſpoken of as the* Logos *in ſcripture: and ſome notice taken of the word* ῥῆμα, - - P. 76

CHAP. IV. *Chriſt's* Pre-exiſtence, *as the* Logos, *proved and cleared*, - - P. 83

CHAP. V. *Chriſt's* Divinity, *or his being* GOD *in the real and proper ſenſe of the word, evinced*, - - - P. 99

CHAP. VI. *The* Office *of Chriſt as* Logos: *two Parts of which are treated of here;* viz. *His having* Created; *and* Governed *the world*, P. 122

CHAP.

CHAP. VII. *The Government of Chriſt, as the* Logos, *over the* Church, *Author*, P. 145

The Shechinah *deſcribed and explained at large, Editor*, P. 148

VOL. II.

BOOK III.

THE LOGANTHROPOS.

CHAP. I.

Three Sorts of Wiſdom *conſpicuous in the Goſpel, propoſed to be treated of*, 1ſt, *The* Divine Wiſdom *in the* Contrivance *of Chriſt's appearing in the world, with reſpect to the peculiar Circumſtances, recorded in the Evangelical Hiſtory, including a* Dialogue *between Gallio, Seneca, Soſthenes and St Paul. Alſo ſome Account of the* TRINITY, P. 185

CHAP. II. *The Second ſort of Divine Wiſdom obſervable in* Chriſt *himſelf*, viz. *that* Prudential *Wiſdom, by which he managed himſelf as a* Man, *in* relation *to men, while he lived and converſed among them*, - - P. 262

CHAP. III. *The Third ſort of Divine Wiſdom conſpicuous in Chriſt*, viz. *his* Spiritual, *or* Heavenly *Wiſdom, by which he managed himſelf in relation to* God, *in the diſcharge of his Truſt, with reſpect to Mankind, and their affairs: and that, in order to his ſuſtaining as* Loganthropos *that ſupreme and univerſal Headſhip, and Empire; for which he became Man; and ſuffered in the world,* - - P. 281

VOL. III.

CHAP. V. In Continuation.

The Loganthropos Perſonally *conſidered: wherein a* New *Account is given of his* Incarnation, - - - P. 315

CHAP. VI. *The* Office *of Chriſt the Loganthropos conſidered; of which, beſides a General Idea of it, a New Account, wholly ſcriptural, is given of the* Parts: *and by which the imperfection of all Syſtems, in explaining this Head of Divinity, is ſhewn,* - - - P. 340

PART

PART II.

Selected and arranged by the Editor.

No. I.

The paſſage relative to the Angel's troubling the Pool of Bethesda *examined.*

No. II.

The Name *of God, as applied to Chriſt.*

No. III.

The Targums explanation of the word Memra:— *as alſo the Paraphraſes of the name of Chriſt, as Meſſiah, or King.*

No. IV.

In what Parts of Scripture the word Memra *is equivalent with* Jehovah.

No. V.

The proper meaning of the word ἐπίλυσις.

No. VI.

The various uſe of the word ἀρχὴ.

No.

No. VII.

The reader referred to a Diſſertation added to a book intitled 'The Judgment of the Jewiſh 'Church againſt the Unitarians,' to prove that the Angel Redeemer, *&c. was* Jehovah.

No. VIII.

The ancient opinion of the Jewiſh Church, *of* Rittangelius, *of the* Sohar, *of* Philo, Euſebius, Moſes, &c. *concerning the* Divinity *of Chriſt.*

No. IX.

A paſſage in Habakkuk corrected, and the ſcripture meaning of the words, the Glory of the Lord, *defined.*

No. X.

The objections to Chriſt's having appeared at the giving *of the* Law *refuted.*

No. XI.

The Son, *and not the* Father, *repreſented under the title of the* Ancient of Days.

No.

No. XII.

Remarks on the word Adam.

No. XIII.

Anecdote concerning the manner *the Rock was ſplit by the Earthquake, when Chriſt died.*

No. XIV.

The Prophetical Phraſes *peculiar to the Jews, to denote the Meſſiah and his Kingdom.*

No. XV.

St Matth. x. 14. *concerning the* Duſt of the Feet, *explained.*

No. XVI.

The Luminous Garment, *which covered Adam and Eve before their Fall, deſcribed.*

No. XVII.

The Author's account of his own Faith.

No. XVIII.

A particular explication of Geneſis xlix. 10. "The ſceptre ſhall not depart from Judah," &c. *and the hiſtory of the* Herods *as connected with it.*

No.

No. XIX.

Melchiſedec *and* Shem *the ſame perſon, proved at large.*

No. XX.

A Conference between a Calviniſt and Arminian on their religious tenets, &c.

No. XXI.

The parallel between Moſes and Chriſt in ſome points defective.

No. XXII.

Another *Joſhua the Type of Chriſt.*

BRITISH
7 OC82
MUSEUM

TO

TO THE

QUEEN's MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY.

* I AM ſufficiently ſenſible how much I make myſelf obnoxious to cenſure, as bold and aſpiring, in preſuming to prefix your Great Name to the following Diſcourſe.

But ſeeing this proceeds from nothing but a real ſenſe of Duty, and hearty concern for the advancement of that Religion, of which your Majeſty is the illuſtrious and happy Defender; I could not allow myſelf to think of engraving any other name than that of my Sovereign, in the frontiſpiece of this work.

And as I lay it down with the profoundeſt humility at the footſtool of your Throne, ſo I hope your Majeſty will not think it below you to imitate the Great Sovereign of men, who did ſo readily and highly approve of the poor widow's offering, by allowing this ſmall piece the advantage and happineſs of an encouraging look and favourable reception.

For,

* Such parts of the original are omitted, as referred to diſtinctions and diſputes no longer exiſting.

For how mean ſoever it be in itſelf, it is yet the beſt and greateſt thing that its Author has at preſent, to caſt into the Treaſury of the Public.

Had I indeed only conſidered your Majeſty's Greatneſs, it had checked my attempt, as too high and preſumptuous; but when I called to mind how acceptable a much ſmaller piece of mine was to his late Majeſty; and conſidered at the ſame time, how much it is your noble ambition to excel your fellow-creatures in nothing ſo much as in Goodneſs; and what eminent Demonſtrations your Majeſty has given of this at all times, eſpecially ſince the beginning of your Auſpicious Reign: the awful diſtance wherein I ſaw you before, ſeemed ſo far leſſened, and my idea ſo far changed, as to engage me the rather to lay this performance at your feet, as a Tribute I owe to your Majeſty's Protection.

For it is to that, with the concurrence of your Parliament, (particularly the Hereditary part of it) next to the Supreme Goodneſs of heaven, that I and ſuch of your Majeſty's Proteſtant Subjects, as are under the unhappineſs of an involuntary Diſſent from the National Church

Church in ſome leſſer points, owe the continuance of our liberty; and conſequently of our being in a capacity to offer any thing towards the farther illuſtration, and joint defence, of our common Chriſtianity.

And it is to the ſame happy Conſtitution of Government, and your Majeſty's wiſe and ſteady Adminiſtration, that all your Subjects are equally allowed the privilege of expreſſing and publiſhing their thoughts, concerning even the greateſt and moſt ſacred things, with that Liberty, which rational creatures and free men claim as their birth-right: when ſo managed as the Rules of Chriſtianity, Civil Society, and Good Manners do require: a juſt decorum being obſerved to all mens Characters; but eſpecially to thoſe whom God has ſet at the Helm of Government, as his Vicegerents on earth.

I hope I have been guilty of no indecency this way in what is now offered to public view, though I have been obliged to diſcuſs ſome matters with that freedom, which is neceſſary in order to the vindicating and clearing up of Truth, eſpecially in momentous and Fundamental Points. For it is Truth

I purſue

I purſue, and deſire; and to be conquered by it, in caſe I am convinced of being under any miſtake, ſhall ever be my ambition and glory.

In the mean time, this Theological Specimen being, as the title bears, a *New Eſſay towards a farther revival and reintroduction of that Primitive Divinity* which the *Sacred Scripture* doth contain, and recommend; and therefore of a public concern to Chriſtians of all denominations, inviting them to bring back their Creeds to the teſt and touchſtone of the Oracles of God; I found myſelf engaged, as it were by the bonds of my Allegiance, to preſent it to the only Proteſtant Queen; who is ſo ſignally honoured by God, in being the moſt Eminent Defender of the Bible; and conſequently of the Faith and Religion of reformed Chriſtians.

It was to the Law and the Prophets that the Jewiſh Church appealed of old in all controverted points; and it was by theſe that the Bereans, and firſt Chriſtians, examined even the Doctrine of the Apoſtles themſelves. But now that the Canon of Scripture is completed, it is to both the Old and New Teſta-

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ment Writings, (though principally to the latter) that all Chriſtians, who are acquainted with their own rights and privileges, do appeal, for the truth of their opinions, as the only Legal Authority in this caſe: even upon the ſuppoſition of the poſſibility of any ſuch meeting of Chriſtians, as might be called an Oecumenical Synod, by a juſt delegation of proper, impartial, and ſufficient Repreſentatives.

A perverting of this firſt and original principle by political and aſpiring Church Guides, who in after ages laid claim to a ſovereignty over the conſciences of thoſe whom they called the Laity; requiring from them an implicit faith, a blind devotion, and a ſervile obedience; was that which did not only pave the way for Popery, but both laid the foundation thereof, and finiſhed its ſuperſtructure.

And therefore, if we may be allowed to adapt words to things, and denominate perſons by names that moſt properly belong to them, we are obliged to conclude, that all thoſe are really Romaniſts in the worſt, as well as the moſt eſſential part of Popery, where ſuch

principles and practices prevail; let the ſociety be otherwiſe what it will. And if any ſuch pretend to the Proteſtant name, we ought ſo much the more to guard againſt them; as it is more dangerous to have to do with high pretenders to Loyalty and Friendſhip, who are at the bottom moſt inveterate enemies and Traitors, than with thoſe that openly own their wicked principles, and pernicious deſigns.

However we are indebted to Providence, that ſo many of this ſpurious ſort of Proteſtants have of late ſo far thrown off the maſk, as to declare for as ſtrict an union with Rome, as is between that, and the perſecuting Galican church: for it ſeems occaſional conformity with France and Popery, has prepared the way with theſe men for a total coaleſcence with both theſe intereſts.

How diſmal and deplorable a ſtate then would theſe Nations be reduced to, if ſuch perſons could have their will in bringing your Majeſty and people back again into the houſe of bondage, under the heavy yoke of a Foreign Juriſdiction, and Inquiſition, or any Court in the leaſt related to it.

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All Rebellions againſt our natural Prince and Country are juſtly to be dreaded; but there never was any treaſon ſo terrible and monſtrous, as that of laying claim to an authority, to tyrannize over the Reaſon, Conſciences, Bodies, and Eſtates of mankind at once, without any greater regard to the Prince than the peaſant; to the Prerogative of the Crown, than to the Liberty of the Subject.

What reaſon then have we to thank God for the late Glorious Revolution, and your Majeſty's happy Reign over us; by which the firſt genuine Principle both of Natural and Revealed Religion, (the revival of which laid the foundation of our Anceſtors proteſting againſt, and ſeparating from Popery) has been again in our days ſo ſucceſsfully retrieved, and ſo irrefragably evinced: *viz.* that it is the privilege of Chriſtians to be exempted from all impoſitions in matters of Faith; and to have the liberty of an appeal from all pretences and attempts this way to the only Infallibility of Divine Revelation.

It was by a firm adherence to this Principle, that the Church of England got from under

the Papal oppreſſion in the beginning of the Reformation; and that ſhe overcame by the word of her Teſtimony, and blood of her Martyrs: and it was by a reviving of it in ſpite of all the invectives againſt it by ſervile and mercenary tools, that the Church and Nation were ſo happily ſaved of late, from the ſnares and chains of France and Rome.

And bleſſed be God that this Principle appears to be ſo rooted and rivetted, in the hearts of the generality of your Majeſty's Subjects ſtill; notwithſtanding the reſtleſs and unwearied efforts of ſome, who under a ſpecious pretence for the Church, deſign the ruin both of that, and the State. In the mean while, they make it their buſineſs to repreſent Popery, not only as a harmleſs thing, but as neceſſary likewiſe both to our peace here and ſalvation hereafter: recommending it truly as the only Catholic and Sovereign Salve, to cure all the Schiſms of Proteſtants.

For whereas they would have your Majeſty to act the degenerate and antichriſtian part, by becoming their tool, in perſecuting a conſiderable body of your peaceable and loyal ſubjects; that theſe being ruined firſt, the reſt

reſt may be afterwards the eaſier prey to the common enemy of all; your faithful Friends, upon the other hand, are concerned to have your Majeſty continue, and if poſſible, to be more and more the Queen of all the Hearts, Purſes, and Services of your Proteſtant Subjects of all denominations. For whatever be their differences among themſelves, they are perfectly *one* in their inviolable Loyalty to your Majeſty and Government.

And I dare appeal to the experience which your Majeſty has both of men and things, and to the carriage and behaviour of thoſe who diſſent from the Epiſcopal Church, under the different circumſtances in which they are placed in the three kingdoms, for the truth of what I ſay: in Scotland, as a National eſtabliſhed Church; in England, as enjoying a Legal Liberty; and in Ireland, as being under a ſettled Toleration from the Government.

As for the Preſbyterians of Scotland, your Majeſty knows perfectly how dutifully and loyally they behave themſelves to their Sovereign; how moderately to them that differ from them; how regularly among themſelves; and how peaceably to all men.

With reſpect to your Majeſty's Proteſtant Diſſenting Subjects of England, who have the happineſs of being more immediately under the eye, as well as benign influences of the beſt of Queens, and beſt of Governments, they are not afraid to appeal to Yourſelf, your Parliament, and Miniſtry, and to the whole Nation, (nay even to the reaſon and conſciences of their worſt enemies) whether they have done any thing, as a Body, to deſerve the reſentment of the Government.

Indeed if we were what our accuſers would have us paſs for, we ſhould deſerve both to be characterized and treated as the moſt ungrateful of mortals to God and man: but if we are, in our ſeveral ſtations, loyal to our Sovereign Proteſtant Queen, obedient to the Government and Laws, zealous for the Conſtitution, and Legal Settlement, friendly to our neighbours, and charitable to thoſe from whom we differ, we hope we may be allowed to live and breathe in common air; to eat the fruit of our induſtry and labours; and to have juſtice impartially diſpenſed to us, as well as to others, without being expoſed to the bigotry, fury, or deſigns of thoſe, who as we apprehend,

prehend, ſtrike at the Government, the Proteſtant Religion, and Proteſtant Succeſſion, nay our Sovereign herſelf, through our ſides.

For though I write only as a private man, and not at the deſire, nor ſo much as with the knowledge of any party of Diſſenters; (far leſs by commiſſion from the whole) yet I preſume to know the bulk of them ſo well, that I can aſſure your Majeſty, that how natural ſoever it be for all men to deſire the enlargement, rather than the abridgement of their privileges, and conſequently for the Diſſenters to wiſh that their conſtant communicants might be ſo far placed upon the ſame level with others, as to be farther capacitated to ſerve their Prince and country; (which probably would ſoon put an end to all the unhappy heats about occaſional conformity) yet their dutiful regard to the public judgment, and their hearty concern for our happy Settlement, and common Peace are ſuch, that they pretend to aſpire at nothing higher, than the continuance of their preſent Legal Liberty: for the enjoyment of which they are cordially thankful to God, and their Superiors.

So far therefore are we from envying the Eſtabliſhed Church, or grudging her the greater privileges ſhe enjoys, that we heartily wiſh her the continuance of her rights, and all the emoluments which ſhe is poſſeſſed of. Our prayer is, that ſhe may ever approve herſelf to be the Bulwark of the Proteſtant Religion, and valuable Liberties of men: for which excellent purpoſes as we are willing and ready, if allowed, to give her all the aſſiſtance that we can, againſt the common enemies of both; ſo our worſt wiſh for her is, that ſhe may flouriſh, and grow in true purity, and extenſive charity; and that the 'Godly Diſcipline of 'the Primitive Church, which her firſt Refor-'mers did ſo much deſire the farther reſtora-'tion of, may at length be attempted with new 'ſucceſs; and may it be the peculiar honour 'of your Majeſty's Reign to be marked out as 'the happy period, wherein ſo excellent a 'work, and ſo long wiſhed for, may at laſt be 'effected.'

In the mean time, though it cannot be pleaſant to us to differ in opinion, or to be reckoned Separatiſts from ſo great and renowned a Body, which is not only bleſſed with the peculiar

peculiar countenance of the Government, and national encouragements, but with ſo many Excellent Perſons, whom we and all men are obliged to honour and reverence; yet as this cannot be reckoned the reſult of mere choice, but of pure conſcience, as being ſo much to our diſadvantage in this world; ſo we believe that the great and kind Sovereign of men has made choice of this method amongſt others, as a wiſe and neceſſary poize, to balance and adjuſt the deſigns and actions of mortals; ſo as this way to carry on his own noble and glorious purpoſes, for the general good of the world. And were we under the powerful influence of a heavenly ambition to outvie one another in true loyalty to our Great Maſter; and in univerſal conformity to his Inſtitutions, and mutual love and charity to fellow Chriſtians, of whatever denomination; we ſhould ſoon find our idea both of Chriſt and his Government on earth to be enlarged and brightened upon this very account, above what it is, or can be now. For what is there that ſets off even the reigns of ſome earthly monarchs, ſuch as Cyrus and Auguſtus, with more advantage, than this, that they were equally lov-

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ed, honoured, and obeyed by ſo many nations of various languages, manners, and intereſts, as compoſed their Empire: and by ſo many ſects and ſocieties of men, who were equally protected, notwithſtanding their vaſtly different, yea oppoſite ſentiments and doctrines?

Now, that your Majeſty may long be continued the ſecurity and happineſs of all your Dominions; the ſupport of the Empire; the terror of France and Rome; the centre and cement of the Allies, and the arbiter of Europe;—that you may be further, the praiſe of the virtuous, the terror of the wicked, the refuge of the oppreſſed, the reviver of our Religion and Morals, the retriever of our Trade and Commerce, the Patroneſs of Law, Juſtice, and Equity; and thus the Glory of your Sex and Age:—that you may be ever bleſſed with wiſe, honeſt, and faithful Senators, Counſellors, and Servants; and never want Heroes to head your Armies, and to conduct your Navies, ſo as to bring them back again crowned with freſh laurels:—that you may be more and more renowned for your impartial and uniform Care and Concern for all your ſubjects; with that tenderneſs to our Liberty and

Rights

Rights which the true mother expreſſed to the child, when the terrible arm was lifted up to divide it:—and that, after a proſperous, long, and glorious Reign over us, you may have an abundant Entrance into the bliſsful regions of the Celeſtial Paradiſe, is, I am confident, the hearty Prayer of every Proteſtant Diſſenter, and is moſt ſincerely that of,

May it pleaſe Your Majeſty,

Your Majeſty's moſt humbly devoted

And moſt obedient Subject,

ROBERT FLEMING.

AUGUST 6. 1705.

ABSTRACT

ABSTRACT

OF THE

AUTHOR's GENERAL PREFACE. *

THE great deſign of Chriſt's coming into the world, was, (*a*) "to bear witneſs to the Truth." And if ever I was ſincere in any thing, I can honeſtly ſay, it was from this principle, and for this end, (in imitation of my great Maſter) that I ſpent ſo much time and pains, as in my other ſtudies, ſo particularly in this.

* When I had paſt the ordinary courſe of ſchool and accademical learning; and had reſolved, with the joint approbation of my friends and teachers, to devote my life wholly to the ſtudy of Divinity: I thought it my duty to bind myſelf by a ſolemn reſolution before God, to proſecute that ſacred work with the utmoſt intention of mind: diveſting myſelf, as far as poſſibly I could, of all prejudices, ariſing either from *education*, *party*, or *intereſt*.

* Page 1. Preface. (*a*) John xviii. 37.

* P. 3. Pr.

intereſt. And I have reaſon to thank God, that while I was very young, my overhearing my father ſolemnly declare to ſome particular friends, that *he* had acted thus,—did leave ſuch an impreſſion upon my mind, that I took up this reſolution very early: though not ſo ſolemnly as afterwards, when time and experience had farther ripened, and improved my reaſon.

* While in the Univerſities of Leyden and Utrecht; one thing I pleaſed myſelf with, that if other ſtudents exceeded me in knowledge and learning, I ſeemed to exceed any I converſed with in charity to thoſe of different ſentiments and profeſſions. As I durſt not uſurp God's province in judging mens hearts and conſciences, I left them to be dealt with as He ſhould ſee proper: and He is as infinitely above us in Goodneſs and Mercy, as in Wiſdom and Power.

* I now propoſed to myſelf to forget for a while in what age I lived, in order to converſe with the Ancients; that I might ſee what were the ſentiments which obtained in former ages, with men of the greateſt figure and fame.

* P. 4. Pr. * P. 5. Pr.

fame. In doing this, I firſt conſulted the remains of *Heathen Antiquities*. In this ſtudy I ſpent ſome conſiderable time, as in a ſpacious, but for the moſt part barren and uncultivated country, with various ſucceſs. Sometimes I was quite tired with long and tedious diſcourſes: at other, things ordinary in themſelves appeared great and venerable from the native ſimplicity with which they were written; as well as the antiquity of the Authors. Sometimes I could not but admire the greatneſs of ſoul that appeared in ſome, under the greateſt diſadvantages. Some things, like the pedeſtals, reſts, and remains of noble edifices, ſeemed to give a greater idea of a loſt, or unfiniſhed work, through the moſſy lawn with which it was overſpread, than the work itſelf, if perfect, would perhaps have afforded. The rays of light which now and then darted through the cloſeſt thickets of error, though as it were tinged with cloudy vapours, and blended with offenſive exhalations, afforded ſatisfaction; as diſcovering their firſt original, and ultimate deſign.

*Satiated with the philoſophies, hiſtories, and morals

* P. 6. Pr.

morals of the *Gentiles;* and tired with their fables and ſtories, as well as their ſuperſtition and dotage; I entered with a new appetite upon the peruſal of the firſt *Chriſtian Authors:* whoſe genuine remains afforded me equal pleaſure and profit. After a diligent examination of the Fathers of the three firſt centuries; and a careful peruſal of the moſt valuable pieces of the learned age that followed; and of ſome of thoſe of the greateſt name that wrote in the fifth and ſixth centuries; I began to think it high time to ſtop, in order to look over again the moſt improveable things in the firſt and beſt authors I had read: finding a ſenſible decay in learning, but eſpecially in pure divinity in the writers of the ſubſequent ages: excepting that here and there ſome particular treatiſe ſeemed too valuable to be overlooked.

* But finding that the firſt and pureſt Chriſtian writers, who breathed moſt the Apoſtolical ſpirit, and wrote neareſt to the Scriptural ſtyle, gave quite different ideas of moſt truths, from thoſe which the moderns had taken up from philoſophy and the ſchoolmen; (for beſides what was plainly proved by, and clearly deduced

* P. 7. Pr.

deduced from Scripture, abundance of things occurred, either borrowed from other writers; or at leaſt obtained by a traditional conveyance) this obliged me to caſt my eyes upon the *Jewiſh Nation*, as the firſt and moſt celebrated of any for true learning. From them I could not but ſee the moſt ancient and eminent of the heathens had received their beſt notions: though they had either proudly arrogated them to themſelves; or inſidiouſly aſcribed them to the prieſts or ſages of other Gentile nations.

* But when I had taken all this pains, and run round this mental ſurvey of learning, I began not only to grow weary, but to diſreliſh, and in ſome ſort, to nauſeate all human writings. I therefore reſolved to betake myſelf for the future, and as my main buſineſs, to the ſtudy of the SACRED VOLUMES alone: and to make no uſe of other books, than as they might become ſubſervient to me in underſtanding the ſame: for I may truly ſay, with David, that I could eaſily (*b*) "ſee an "end of all human perfection; but that the "Law of God was exceeding broad:" appear-

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* P. 8. Pr. (*b*) Pſal. cxix. 96.

ing ſtill greater and greater the more it was ſearched into and underſtood.

* In this part therefore of my meditations, now preſented to public view, God is my witneſs, that all I aim at is the farther propagation of that celeſtial (*c*) "wiſdom, which "is firſt pure, then peaceable, gentle, and ea- "ſy to be intreated, full of mercy and good "fruits, without partiality and without hy- "pocriſy."

* P. 26. Pr. (*c*) James iii. 17.

A GENERAL

A GENERAL VIEW, &c.

HAVING given the Public ſome account of *Theocracy*, in general (*a*); I am now led to a more *ſpecial* proſecution of that noble ſubject; according to the repreſentation of it which the Holy Scripture affords us: 'That 'God doth not immediately, but in, and 'through his *Son*, govern the race of man: 'and that it is this Son of God; or his *Eter-* 'nal Logos, (now known to us by the name 'of Jeſus Chriſt) who is conſtituted and ap- 'pointed by his Father, as Sovereign Mo- 'narch of this world, to rule and judge man- 'kind."

DIVISION OF THE SUBJECT. *

I. A General View of Christology; being a new expoſition of Chriſt's words, St John v. 22.: and God the Father's, St Matt. xvii. 5.

II. The Logos; or an account of *Chriſt* as ſuch.

III. The Loganthropos; or Chriſt as he is the *Word made Man.*

A IV. Lo-

(*a*) In a Separate Diſcourſe. * P. 5. Chriſtology.

IV. LOGOCRACY; or Chriſt's *Government* both of the *World*, and *Church* of old, as the LOGOS.

V. CHRISTOCRACY; or Chriſt's Government as he is LOGANTHROPOS; with reſpect both to the World in general; and to the Church in particular: eſpecially ſince his *aſſuming our Nature*.

BOOK I.

EXPOSITION, &c. OF St JOHN, Chap. V. ver. 22, 23.*

"THE Father judgeth no man; but hath "committed all judgment unto the Son: "that all men ſhould honour the Son; even "as they honour the Father. He that ho- "noureth not the Son; honoureth not the Fa- "ther, who hath ſent him."

IN order to a clearer view of theſe remarkable words of our bleſſed Lord; it is neceſſary previouſly to conſider the ſcope and import both of Chriſt's diſcourſe to the Jews in this chapter; and of that part of it contained in theſe words.

The context will be found to run thus *.

The time drawing near (*b*) wherein one of the great annual feaſts of the Jews, (probably the Paſſover

* P. 10. Chr. * P. 11. Chr. (*b*) Verſe 1.

Paſſover) was to be celebrated; it was his conſtant cuſtom to honour their Feſtivals with his preſence; not only to ſhew his reſpect, and obedience to the Moſaical Law; but alſo to have the better opportunity to reveal himſelf to men; when both Jews and proſelytes were ſo univerſally gathered together: and might therefore become (*c*) eye, and ear witneſſes of what he ſaid, and did.

Our Saviour having come to Jeruſalem, takes occaſion to (*d*) cure a poor impotent man of an inveterate diſtemper, of thirty-eight years continuance †. So little did the Jews conſider this aſtoniſhing miracle; or profit by it; that their (*e*) bigotry and prejudices excite them to perſecute this great and kind Benefactor; under pretence of their zeal for the Sabbath: on which day the cure was wrought. Therefore Chriſt is obliged to vindicate himſelf; by telling them, that his doing good on that day to men, could no more be reckoned a breach of the Fourth Commandment (*f*), than God his Father could be ſaid to break it; by being continually active in the works of his Providence on that day; as well as on the other days of the week.

The Jews (*g*) are ſo far from being ſatisfi-

(*c*) St John xviii. 20.
(*d*) St John v. 2, &c.
† See No. 1. in Part II.
(*e*) Ver 9,—17.
(*f*) Ver. 17.
(*g*) Ver. 18.

ed with the defence, that they become more enraged againſt him; and determine to kill him, as a bold blaſphemer; who durſt call God his Father: *making himſelf equal with God.* Our Saviour confirms this opinion of theirs (that he was the Son of God, as well as the Son of man) from the 19th verſe of this chapter, to the end of it: declaring that the title, Son of God, was appropriated to the Meſſiah, in a ſenſe incommunicable to all others.

Now then, let us conſider more directly and particularly what our Lord ſays to them*, on this great head, in what follows: the ſcope and meaning of which excellent diſcourſe I ſuppoſe will be beſt underſtood, when it is given by way of Paraphraſe. Let us therefore ſuppoſe we heard our great Maſter deliver his thoughts thus.

'O ye Jews (*b*) I cannot forbear longer to 'tell you; what concerns you ſo much to be 'well inſtructed in. Ye have indeed a right 'notion of the title I aſſume to myſelf of 'being the Son of God; that it imports Equa-'lity with him: but herein ye do greatly 'miſtake, when ye think me impious and 'blaſphemous in calling God, Father; and 'owning myſelf his Son: for my actions 'are alſo the actions of God. He is indeed 'my

* P. 17. Chr. (*b*) Ver. 19.

'my Father in ſuch ſort, that neither do I 'any thing without him; nor he without me: 'for (*i*) the Father loves me his Son with an 'infinite love; and makes me throughly ac- 'quainted with all that he does; or intends to 'do: and if this miraculous cure has raiſed 'your admiration; know that I have many 'and vaſtly greater works to perform yet by 'his commiſſion. Among other things (*k*) I 'am empowered to raiſe the dead as I pleaſe: 'which is a far greater performance, than the 'curing of diſtempered bodies.

'Nay (*l*) what is more wonderful than all 'this, the Father has inveſted me with all his 'own Authority and Power over men, in ſuch 'ſort; that he will not exert his ſovereignty 'immediately, and by himſelf; but immedi- 'ately by me. Me he has conſtituted and ap- 'pointed univerſal King and Ruler of the 'world; to give laws to men; and to call them 'accordingly to an account; in order to reward 'or puniſh them as their works and actions 'ſhall be found to be. His deſign and ſcope 'is this; that all men, who hear of this conſti- 'tution, ſhould (*m*) honour the Son by faith, 'worſhip, and obedience, even as they ho- 'nour the Father: for I aſſure you that he 'will reſent the indignities that are done to 'Me, and my Government; after the ſame

(*i*) Ver. 20. (*k*) Ver. 20. (*l*) Ver. 22. (*m*) Ver. 23.

'manner that he does the affronts put im-
'mediately upon himſelf: then pray take
'heed that your oppoſing me, bring not
'down ſwift and dreadful judgments upon
'you.

'Therefore (*n*) I adviſe and beſeech you,
'that ye would ſo hear what I ſay and de-
'clare, as to be induced to believe that I am
'the Son of God; and the promiſed Meſſiah;
'ſent into the world by ſpecial delegation, and
'commiſſion from the ſupreme God; upon the
'errand and embaſſy of mens ſalvation: and
'that, conſequently, the doctrine which I
'am come to teach you, is the rule according
'to which ye ſhall be judged at the great day:
'for he that ſhall thus believe in God, and me;
'and come under my Government; ſhall be
'freed from final condemnation and miſery.
'By his enliſting himſelf under my autho-
'rity; and coming over into my intereſt;
'he actually paſſeth from the ſtate of death
'and perdition (*o*), to that of life and ſafety.
'And I certify you, that the time is drawing
'on apace; yea is now in ſome meaſure be-
'gun, when ye ſhall ſee me exert my power
'and authority, in raiſing the dead to life. I
'ſhall have an opportunity, before it be long,
'to work ſome miracles: and when I ſhall be
'crucified and ſlain, I will both raiſe myſelf;
'and

(*n*) Ver. 24. (*o*) Ver. 25.

'and many of the ſaints (*p*) who now ſleep
'in their graves. And when I ſhall aſcend
'to my Father, I will by the power and ef-
'ficacy of the Spirit, raiſe multitudes of life-
'leſs and dead ſouls; buried in the grave of
'ignorance, ſuperſtition, and wickedneſs: of
'which the converſion of Gentile Nations ſhall
'be an eminent verification, and inſtance.

'Therefore ye do exceedingly miſtake,
'when ye take me to be nothing elſe but a (*q*)
'mere Man: for as the Father has being,
'life, and power in himſelf; ſo he has com-
'municated the ſame to the Son; that he
'might alſo have theſe in himſelf. Be not (*r*)
'offended, becauſe ye ſee me to be really a
'Man; for this is ſo far from deſtroying
'what I have ſaid, that I am become a man
'for this very end; that I might be the fit-
'ter to rule, and judge the race of mankind.
'Becauſe I have condeſcended ſo low as to
'take upon me human nature; therefore God
'has dignified me ſo far, as to give me autho-
'rity to Govern and Judge all reaſonable crea-
'tures; as the Son of God, now become the
'Son of Man. By this humble and familiar
'appellation, I do therefore deſign myſelf
'uſually in my diſcourſes to you; with rela-

(*p*) Matt. xxvii. 52, 53. (*q*) Ver. 26.
(*r*) Ver. 27.

'tion to the (*s*) deſire of your fathers of old 'in Horeb: and my anſwer and promiſe 'given in return to it; that ye ſhould have a 'Prophet, who ſhould be one of yourſelves; 'and ſpeak to you as ſuch.

'Marvel not, therefore, at what I now tell 'you; as if the things I diſcourſe of were 'incredible, or falſe: for the (*t*) time will 'come, when all the dead ſhall be raiſed to 'life again by my power; to appear before 'my tribunal: where I ſhall appear as a viſi-'ble Judge, to take an account of mens lives 'and actions: and (*u*) act impartially, without 'any reſpect of perſons. I forewarn you 'now, that they that act well ſhall be happy; 'but they that do wickedly ſhall be miſer-'able (*v*). I muſt do in all things according 'to the will of my Father; without whom I 'do nothing. And therefore, ſeeing I have 'no ſeparate intereſt from him; but do all 'things exactly according to his inſtructions; 'ye may be aſſured that I am the Saviour, and 'Ruler of men.

'But that I may not ſeem barely to aſſert 'things, as if I (*w*) deſigned and affected 'worldly applauſe, or intereſt, (which if I did, 'ye might juſtly ſuſpect me; and reject all 'I have

(*s*) Deut. xviii. 15—20. compared with Dan. vii. 13, 14. and both with Acts iii. 22. and vii. 37. and St John i. 45.
(*t*) Ver. 28. (*u*) Ver. 29. (*v*) Ver. 30 (*w*) Ver. 31.

'I have ſaid) I ſhall now proceed to prove 'what I have aſſerted: that ye may ſee I nei-'ther deſire nor expect to be believed on my 'ſingle teſtimony. Let me then put you in 'mind of what (*x*) happened to me at my Bap-'tiſm. Who was it that opened the heavens 'then; and marked me out by the beams of 'celeſtial light, that ſhone from thence? 'Whence did the Spirit, under the viſi-'ble emblem of a Dove, fly forth, when it 'hovered over; and lighted upon me? And 'who was it that ſpake with an articulate 'voice; and called me by the auguſt title of 'his "Beloved Son?"

'When *John the Baptiſt* began to preach, 'ye ſent unto him (*y*); and were concerned 'to know whether he were the Meſſiah, ſo 'long expected by you: and have ye already 'forgotten what anſwer he returned? Was he 'not faithful to deſcribe him to you? and 'did he not diſclaim that great title? Yea, 'did he not tell you plainly, that I was the 'very perſon ye had been ſo long expecting, 'under that deſignation? I ſpeak not theſe 'things as if I intended to make uſe of (*z*) 'John's teſtimony, as the principal medium to 'prove my being the Chriſt; for that were 'to build the evidence of my divine miſſion, 'and your faith, upon an human foundation: 'but

(*x*) Ver. 32. (*y*) Ver. 33. (*z*) Ver. 34.

'but I uſe this way of reaſoning, (as far as it 'may go with you), that even this ſecondary 'proof may awaken you to conſider who I 'am; and what I ſay: for I know ye are all 'ſatisfied ‡, and fully convinced, that John was 'an excellent man, and a great prophet; as 'indeed he was, in being no leſs a perſon than 'the ſecond Elias, the fore-runner of the 'Meſſiah; ſent to prepare men to receive 'him. Now, ſeeing ye were ſo highly pleaſ-'ed with his miniſtration for a ſeaſon; how 'ſtrange is it that ye ſhould ſlight his teſti-'mony now; when ye ſee his words verified 'in me: and when the greater light is ſo re-'markably riſen upon you?

'Let me proceed to tell you, that (*a*) I 'have greater witneſs than that of John; 'and far more convincing proof of my 'divine miſſion than all he told you: for the 'Works which my Father has given me in 'commiſſion to do; and the Miracles ye ſee 'me perform; are full and undeniable proofs 'of the truth of what I ſay; and what I am 'farther to accompliſh in my life; at my death; 'after my reſurrection; and when I go again 'to heaven, to rule and manage men by my 'Providence; and the Holy Spirit. Theſe 'things will ſufficiently aſſure all impartial 'conſiderers that I am your Meſſiah: for by

'all

‡ Ver. 35 (*a*) Ver. 36.

'all theſe things it is plain that the Supreme 'God, who is my Father, doth (*b*) atteſt the 'truth of what I declare.

'And can ye allow of ſuch an unworthy 'notion of the great and good God, as to 'imagine he would bear witneſs to an impoſ-'ture; in order to your being cheated out of 'your ſenſes, reaſon, and ſalvation at once? 'If this cannot be allowed, then ye may cer-'tainly conclude that I am come from God; 'whatever ye believe in that reſpect concern-'ing John: and that though ye ſhould ſuſ-'pect that he was miſtaken; yet it is impoſ-'ſible that God ſhould either deceive, or be 'deceived. If ye be ſo ſtupid or obſtinate, 'as not to diſcern God, by ſuch eminent diſ-'coveries of him as theſe Works are which I 'do; ye are never like to attain unto a ge-'nuine conception of him; ſeeing he himſelf 'uſes no voice, audible to your ears; nor aſ-'ſumes any ſhape viſible to your eyes: ſo that 'unleſs ye conceive of him mentally and ſpi-'ritually by his Works and Word; ye have 'no way left by which ye can arrive, at the '(*c*) right knowledge of him.

'But alas! your ſtate and condition are 'deplorable: for ye have no right knowledge 'of God's Will, revealed to you in the wri-'tings of Moſes; and the Prophets: nor any ge-

'nuine

(*b*) Ver. 37. (*c*) Ver. 38.

'nuine idea of the Meſſiah, propheſied of there.
'Hence it comes to paſs that ye reject me;
'of whom your ſacred records make ſo fre-
'quent mention, under that name, or ſynoni-
'mous expreſſions: ſo that ye are in great
'danger of continuing ignorant of the grand
'truths of God; which ye can know by no
'other, but by me.

'I adviſe you therefore (*d*) to ſearch and
'ſtudy the Scriptures, with great ſeriouſ-
'neſs, and diligence. Ye profeſs to believe
'that it is only by them that ye can diſcover
'the way to happineſs; and in this ye are
'certainly in the right: but take heed that
'ye miſtake not the true meaning, and ſcope
'of theſe ſacred writings. This ye certain-
'ly do while ye expect eternal life, through
'the bare obſervation of your Ritual Law:
'neglecting in the mean-time the ſubſtantial,
'and momentous part of God's word. Con-
'ſider the Scriptures therefore a little better;
'and ye will find that their great deſign is to
'lead you to me; and that your greateſt pro-
'phets have ſufficiently written of me: ſo
'that your whole Bible has its great and final
'completion in me; by whom ſalvation and
'eternal felicity can only be had: whereas
'Moſes gave you only temporal bleſſings.
'Now (*e*) though all this be certain, and de-
'monſtrable

(*d*) Ver. 39. (*e*) Ver. 40.

'monſtrable by your own canonical writings;
'yet your ignorance, or rather obſtinacy is
'ſuch, that ye continue ſtill to refuſe to be-
'come my diſciples; in order to be bleſſed
'with ſpiritual and eternal life.

'I ſpeak not this as if I were (*f*) ambitious
'of honour and fame; or deſired to become
'the head of a party for worldly ends; (which
'I am very far from deſigning in the leaſt)
'but I am heartily concerned for your ſouls
'good and advantage: ſince I know ſuffici-
'ently that (*g*) love to God is not the prin-
'ciple that ſways you: for were ye acted and
'influenced by that; ye would readily re-
'ceive me your Saviour and Meſſiah: but be-
'cauſe I come in (*h*) a ſpiritual way; and ye
'find no worldly advantage by following ſuch
'a King; therefore ye will not ſubmit to
'me: though my life and miracles are ſuffi-
'cient proofs of my divine miſſion.

'If another indeed ſhall, in his (*i*) own
'name, and from an ambitious deſign to be
'your leader, preſumptuouſly take upon him
'to promiſe you worldly advantages, and
'pleaſures; ye will be eaſily induced to fall
'in with ſuch an impoſtor: though he be not
'able to produce ſo much as one proof that
'he is ſent from God. So that if I did deſign
'either to make a prey of you; or to exalt
'myſelf

(*f*) Ver. 41. (*g*) Ver. 42. (*h*) Ver. 43. (*i*) Ver. 44.

'myſelf to grandeur and greatneſs in this 'world; I know the way to gain ſuch an end: 'but alas! this is your diſpoſition and not 'mine; and therefore no wonder ye reject 'me; whoſe oppoſites ye are in ſpirit, and de-'ſign. It is too plain that ye prefer the fa-'vour of men, before the approbation of God. 'Your great men are afraid to believe in me, 'leſt they loſe their eſteem with, and autho-'rity over the people: together with their 'flatteries, and careſſes. The people are a-'fraid to own me, leſt they diſoblige their 'rulers, prieſts, and doctors: and all of you 'are afraid; leſt by owning me to be your 'King, ye provoke the Romans. Man is more 'regarded by you than God; and the world 'minded more than religion: ſo that there is 'no need to wonder why I am rejected.

'And now, after all, think not what I have 'ſaid proceeds from a weak reſentment; as if 'I were now threatening to (*j*) accuſe you; 'and aggravate your crime before the Fa-'ther. No: ye have an accuſer already; and 'ſuch a one as perhaps ye little think of; 'I mean your own prophet Moſes, in whom 'ye truſt; and through a pretended zeal for 'whom ye reject me: for did ye rightly con-'ſider; and (*k*) believe the writings of Moſes; 'ye would embrace me as your Meſſiah: for 'he

(*j*) Ver. 45. (*k*) Ver. 46.

'he propheſied of me. But if ye are not (*l*) 'convinced by his writings; and the teſti-'monies of your other prophets; (for whom 'ye pretend ſuch veneration, and profound 'reſpect); there is little ground to believe, ye 'will ever regard my words.'

THUS having given the meaning and ſcope of our Saviour's diſcourſe to the Jews, by way of paraphraſe*; I return to the 22d and 23d verſes.

By my paraphraſe of the text then it is plain, that I take the words κρίνω and κρίσις in the largeſt ſenſe. It is needleſs to trouble the reader with all the acceptations of theſe words, as they are uſed by Greek authors. It is ſufficient to point out, that κρίνω ſignifies ſometimes to *paſs a judgment* of perſons and things in our minds: ſometimes to *expreſs* our *opinion* by cenſure, accuſation or examination: ſometimes alſo it is taken in a forenſic ſenſe; either for the act of the accuſer, contending with another in judgment; or for the *act* of the *judge* himſelf; as examining, condemning, or puniſhing a perſon brought before him. According to theſe various acceptations of the verb κρίνω, and its paſſive, κρίνομαι, we may eaſily perceive how variouſ-

ly

(*l*) Ver. 47. * P. 24. Chr.

ly its derivatives κρίμα and κρίσις are alſo uſed by authors.

1ſt, Then, κρίσις, in the ſacred writings, ſignifies to bring perſons and things to a *judicial trial:* ſo the word is uſed by St Jude (*m*), "Behold the Lord cometh ποιῆσαι κρίσιν κατὰ "πάντων *to execute judgment upon all; and to con-* "*vince all that are ungodly*," &c.

Hence it is that the (*n*) *final judgment* is ſimply called κρίσις; and in other places ἡμέρα κρίσεως, the *day* of *judgment*. From all this it is plain, that κρῖσις, taken in this ſenſe in the New Teſtament; denotes ſuch a ſort of government, as reſpects judging thoſe who, as criminals, are brought to the bar to be tried.

But κρίσις is taken in a larger ſenſe, *viz.* for Goverment and Rule *in general.* Thus the word is uſed as quoted by St Matthew (*o*): "Behold my Servant whom I have choſen; "my Beloved in whom I am well pleaſed: "I will put my Spirit upon him; καὶ κρίσιν τοῖς "ἔθνεσιν ἀπαγγελεῖ, *and he ſhall* preach, or reveal, "(or as our verſion renders it), *ſhew judgment* "unto the Gentiles." Beſides moſt verſions favouring this, the Chaldee Paraphraſe is almoſt as expreſs as the Evangeliſt himſelf (*p*): "Be- "hold my Servant the *Meſſiah*, I will give "my

(*m*) Ver. 14, 15. (*n*) St Luke x. 14. xi. 31, 32.
(*o*) xii. 18. (*p*) Targ. Jon. in Iſa. xlii. 1.

" my Spirit unto him: and he ſhall *reveal my* " *judgment* unto the people of nations."

It may help both to illuſtrate and confirm this; if we conſider what follows theſe words in Iſaiah, and St Matthew; (*q*)—" a bruiſed " reed ſhall he not break, until he ſend forth " judgment unto victory." As the particle ἕως, rendered *till*, or *until*, does not affirm any thing of the time ſucceeding; (which might be ſhewn in (*r*) ſeveral places of Scripture) the words may be paraphraſed thus, 'He (viz. Chriſt) ſhall not 'act ſeverely, or rigorouſly 'with weak believers; but he ſhall, by his be-'nign and gentle Government, conquer the 'world: ſo that even the *Heathens* ſhall willing-'ly ſubmit themſelves to his Authority; and 'truſt in him as their Saviour.' This import of the words might be proved, from the context of the whole forty-ſecond chapter of Iſaiah.

The verb κρίνω is alſo uſed in this large ſenſe, in ſeveral places of the New Teſtament. Thus may be underſtood our Saviour's promiſe to his Apoſtles, (*s*) " Verily I ſay unto you, that " ye who have followed me in the Regenera-" tion; when the Son of Man ſhall ſit on the " throne of his glory; ye alſo ſhall ſit upon " twelve thrones, κρίνοντες judging the twelve " tribes of Iſrael:" which, in concurrence with

 the

(*q*) Iſa. xlii. 3, 4. St Matt. xii. 20.

(*r*) Gen. xxviii. 15. Pſal. cxxiii. 2. St Matt. i. 25.

(*s*) St Matt. xix. 28. St Luke xxii. 30.

ſenſe of the beſt interpreters, may thus be paraphraſed: 'Verily I ſay unto you, my A-'poſtles, who have followed me in this new 'ſtate of the Church; that when I, who now 'call myſelf the Son of Man, ſhall aſcend to 'heaven; thence to govern the Church and 'World by my Word and Spirit; ye ſhall be 'then to the Tribes or Nations of *Chriſtians*, 'what the φυλάρχοι, or Governors of Tribes, 'were of old to the *Iſraelites*. To your doc-'trine and writings all my followers ſhall make 'their appeal; for the knowledge of the di-'vine will.' The word is alſo uſed in this ſenſe by the Apoſtle, (*t*)—"We ourſelves glory in "you in the Churches of God, for your pati-"ence and faith in all your tribulations, that ye "endure; which is ἔνδειγμα τῆς δικαίας κρίσεως "τοῦ Θεοῦ, a manifeſt token of the righteous "Judgment (or management and diſpenſa-"tion) of God; that ye may be counted wor-"thy of the kingdom of God, for which ye "ſuffer," &c. As if the Apoſtle had ſaid, 'Your patience and faith are ſo conſpicuous 'under all your ſufferings; that thence God's 'Providence, and Government of human af-'fairs, are wonderfully diſcovered, and illuſ-'trated: whilſt your great ſufferings tend to 'his honour; and your own advantage: and 'manifeſt that ye are indeed worthy members 'of his Kingdom.' So that in this place God's

κρίσις

(*t*) 2 Theſſ. i. 1, 4, 5.

ἀρχὶσις and Βασιλεία, his Government and Kingdom, ſeem to be of equal extent. And if ſo, we may conclude, that as the New Teſtament Oeconomy is (*u*) frequently called the *Kingdom* of *heaven*, and ſometimes the *Kingdom* of *Chriſt* alſo; or of the *Son of God:* ſo Chriſt's ἀρχὶσις, or *Government* of that Kingdom, muſt be interpreted in like manner; where it is taken in the largeſt acceptation.

By this ſenſe of the words in the text, and other paſſages of Scripture; our Lord leads back the Jews to the ancient account which their ſacred writers had given of the Meſſiah; —that he was to be inveſted with the power and authority of King; and Ruler of the World. For what (to give only one inſtance at preſent) can be otherwiſe underſtood of the following words: (*v*) "Yet I have ſet my King "upon my holy hill of Sion? I will declare the "decree: the Lord hath ſaid to me, Thou art "my Son, this day have I begotten thee. "Aſk of me, and I ſhall give thee the Hea-"then for thine Inheritance; and the utter-"moſt parts of the earth for thy poſſeſſion." The Septuagint make *Chriſt* to ſpeak here, and not the Father: thus rendering the text Ἐγὼ δὲ κατεςαθὴν Βασιλεὺς ὑπ' ἀυτε, &c. *But I am appointed King under him upon his holy hill of Sion; to make known the Conſtitution of Jehovah. For Jehovah hath ſaid unto me, Thou art*

(*u*) St Mat. iii. 2. iv. 17. vi. 33. xii. 28. (*v*) Pſal. ii. 6—9.

my Son, &c. Who now is this appointed Governor, and King of men, by Jehovah his Father? Is it not he who is called *Meſſiah* in the Hebrew; *Chriſt* in the Septuagint Verſion; and the *Anointed* in ours? And therefore, in the ſequel of the Pſalm, all kings, καὶ πάντες κρίνοντες τὴν γῆν, all that rule or govern the earth, (as the Septuagint render it) are required to ſubmit themſelves to Chriſt, as their rightful Sovereign; leſt otherwiſe he puniſh them, as rebels againſt God; and Him. Hence it is plain that Chriſt's words, in St John v. 22, 23. are a brief ſummary of the ſecond Pſalm;—'That God the Father has put all Government into the hands of *Chriſt his Son;* thereby obliging them to honour *him*, as they honour *himſelf:* ſo that to diſobey Chriſt is treaſon againſt *God the Father*.'

Upon the whole, * the diviſion of the Work before me, according to this interpretation of the text, is as follows.

1ſt, *To ſhew that Chriſt is the Son of God, and Son of Man; and conſequently the Governor of the World, and the Church.*

2d, *To give an account of the Government of our bleſſed Sovereign, Jeſus Chriſt.*

3d, *To improve theſe deſcriptions of Chriſt, and his Government; in order to our honouring the Son; by owning, and ſubmitting to his Government.*

Previous

* P. 32. Chr.

Previous to this, it will be neceſſary to conſider the *ſecond* text, with equal accuracy as the *firſt;* eſpecially as the latter is the more immediate foundation of all my inquiries, and diſquiſitions, concerning *Chriſt*, and *Chriſtocracy*.

TRANSFIGURATION, St MATTH. XVII. Verſe 5.

"WHILE he (*i. e.* St Peter) yet ſpake, behold
"a Bright Cloud overſhadowed them; and be-
"hold a Voice out of the cloud, which ſaid,—
"This is my beloved Son, in whom I am well
"pleaſed: hear ye him."

FOR underſtanding the context, theſe three things are to be conſidered. 1*ſt*, When, and upon what *Occaſion*, our Lord was Transfigured upon the mount. 2*d*, What the principal *Circumſtances;* and moſt conſiderable paſſages of this Transfiguration are. 3*d*, Why, and for what *Ends*, we may reaſonably ſuppoſe this was thus appointed; and ordered by Divine Wiſdom.

As to the 1*ſt*, we may have a ſufficient reſolution from what goes before: for all the three Evangelical Hiſtorians, who write of this paſſage, tell us, that it was about a week after Chriſt's memorable diſcourſe with the Apoſtles, concerning his being the Meſſiah;

and when he had come into the coaſts of Ceſarea Philippi. This, according to the almoſt unanimous conſent of divines and critics, was ſome little time after his third Paſſover; and conſequently about a year before his fourth and laſt: and we all know it was at or about the time of the Paſſover; and the Inſtitution of the Euchariſt in its ſtead; that "Chriſt our Paſſover was ſacrificed for us."

Therefore we may obſerve ſome things in that precious diſcourſe of our Saviour's, concerning his being the Chriſt; that ſeem to have been deſigned by him to make way for this eminent Manifeſtation of himſelf: for we may juſtly ſuppoſe it was for this very end, that our Lord put that queſtion to his diſciples, "Whom do men ſay that I am (*a*)?" and alſo that other, "but whom ſay ye that I am (*b*)?" When St Peter had given him that memorable anſwer, with the conſent, or approbation of the reſt, including a true confeſſion of faith, that "Chriſt was indeed the Meſſiah, the Son "of the living God (*c*):" I ſay after this, and a particular (*d*) charge to his Apoſtles to tell this as yet to no man (*e*); he began from that time forth (as all the three Evangeliſts agree) to inform his diſciples plainly and fully, concerning

(*a*) St Matt. xvi. 13. (*b*) Ver. 15. (*c*) Ver. 16.
(*d*) Ver. 20. (*e*) Ver. 21. St Mark viii. 31. St Luke ix. 22.

cerning his ſufferings, death, and reſurrection; which he had never done before. This account ſurpriſed all the Apoſtles, and particularly St Peter (*f*): who being naturally hot and raſh, took upon him to contradict; and reprove his Maſter. Therefore our Lord (*g*) ſharply reprimanded him; and finding what adhered to all of them, told them (*h*) plainly, that they were not to expect worldly glory, and riches from him: that the terms of his Kingdom were ſelf-denial and perſecution: and that they muſt ſuffer for him, as well as he for them; if they would act the part of his diſciples. Only he adds, that he would (*i*) appear again in the glory of his Providence, to take vengeance upon the Jewiſh nation; for their perſecuting him, and them: aſſuring them at the ſame time, that there were ſome of them, (inſinuating no doubt the Apoſtle John particularly) that ſhould not taſte of death, until the final deſtruction of Jeruſalem ſhould be over: in which he was about to give an eminent proof of his own power, and glory after his aſcenſion.

Now it was about a week after this diſcourſe, that our Lord took Peter, James, and

(*f*) St Mat. xvi. 22. St Mark viii. 32. (*g*) St Matt. xvi. 24. St Mark viii. 33. (*h*) St Matt. xvi. 24. St Mark viii. 31. St Luke ix. 22. (*i*) St Matt. xvi. 23. St Mark viii. 33. St Luke ix. 23.

and John along with him, in order to be witneſſes of his Transfiguration: for in this dialect St Luke ſpeaks, when he ſays in the general, and more indefinitely, that it was (*k*) ὡσει ἡμέραι ὀκτώ, that is, about an "eight "days," as we render the words. But (*l*) St Matthew and St Mark fix and determine the time more preciſely and exactly, when they ſay that it was after ſix days elapſed; that is, upon the ſeventh day from the former diſcourſe; which indeed is near upon eight days, or the running out of a week. So that the difference between the ſacred Hiſtorians in this is only verbal, according to the dialect of different countries: for while it is uſual among us to ſay that ſuch or ſuch a thing was done this day ſe'n-night; others ſay, it was this day eight-days. Whether therefore we ſpeak in an incluſive or excluſive way, if our meaning be plain, it is to the ſame purpoſe; and carries along with it the ſame ſenſe.

If it be ſaid, to what purpoſe is all this niceneſs as to time? We may well reply by another queſtion, to what purpoſe do all the three Evangeliſts take ſuch notice of it? Surely there muſt be ſome very good reaſon, why they are ſo exact as to this circumſtance: eſpecially ſeeing we find it very rare with them

(*k*) St Luke ix. 28. (*l*) St Matt. xvii. 1. St Mark ix. 2.

them to mark out other things after this manner. Something then conſiderable may be glanced at here: and to this effect. Our bleſſed Lord, being now entered upon the laſt year of his public miniſtry in the world, (which was to terminate in his ſufferings and death); thinks fit to confirm his diſciples, in the two grand truths that were chiefly neceſſary to be believed by his apoſtles at this time: *viz.* that he was the *promiſed Meſſiah:* and that he muſt *ſuffer for ſinners.* Therefore he diſcourſes with them upon both theſe heads: and finding that though they believed the one, yet they did not eaſily or willingly aſſent to the other; and that they were ſtill full of the common Jewiſh dream, that the Meſſiah muſt be a ſplendid Monarch; and conqueror like Auguſtus; ſubduing the Romans, "reſtoring the "kingdom unto Iſrael;" and making the Jewiſh nation ſupreme above all others: Our Saviour knowing how unfit they would be for the work to which he deſigned them, while this notion prevailed; thought fit not only to tell them plainly of his ſufferings; but to allow three of them, both to ſee him Transfigured: and to hear, that though God owned him to be the Meſſiah; yet it was his will that he ſhould ſuffer. So that one great end of Chriſt's appearing thus upon the mount, was to confirm his Authority with his Apoſtles; who began

gan to ſtagger at what he had told them. By this remarkable diſpenſation, he reconciles to the thoughts of the three moſt eminent and leading Apoſtles; (who by this were made uſe of to influence, and ſatisfy the reſt) theſe two things which look at firſt contradictory, *viz.* that he was indeed the *Son of God;* and yet that he muſt *ſuffer*, and *die*. They are taught both theſe truths equally, and at once, upon the mount: for God owns him from heaven to be his Son; at the ſame time that Moſes and Elias talk to him of "his Sufferings which he "was to accompliſh at Jeruſalem."

Let us now, *Secondly*, Take a view of this memorable account of our Saviour's Tranſfiguration, as to the principal *Circumſtances*: and moſt memorable *Paſſages*.

The firſt is that of the *perſons*, whom Chriſt made choice of to be witneſſes of this Glorious Diſcovery, *viz.* Peter, James, and John. Had he taken all the twelve with him, Judas Iſcariot muſt have been one; who was unworthy of ſuch a favour: beſides, hazarding the diſcovery of the thing itſelf, before the proper time; by too many knowing it. We are to remember alſo, that theſe three Apoſtles were indeed the moſt illuſtrious of the Twelve, both for their holy zeal; and for their ſervice and activity: therefore Chriſt ſhews them peculiar marks of his favour. St Peter has that remarkable

remarkable (*h*) teſtimony given, and promiſe made him, "I ſay unto thee, thou art Peter," *&c.* James and John are called by Chriſt (*i*) *Boanerges*, (or the ſons of thunder) to denote the powerful energetic ſervice they were afterwards to do: and St John was taken notice of, as the diſciple whom (*j*) Chriſt loved in a peculiar manner. St Peter had moreover a diſtinguiſhing charge given him, thrice repeated, to 'feed his flock.' He was privileged to (*k*) work the firſt miracle after Chriſt's aſcenſion, upon the lame man. And as he had the happineſs to (*l*) preach the firſt ſermon after the effuſion of the Holy Spirit; (and that with ſuch ſucceſs as to convert three thouſand perſons) ſo he was ſingularly honoured to (*m*) begin the Gentile Church; by his preaching to Cornelius; and his family. St James was made choice of to be the ſecond martyr of the Chriſtian Church; and (*n*) the firſt martyr of the Apoſtles; being beheaded by Herod, for the teſtimony of Jeſus. As for St John, he was not only entruſted with the (*o*) care of the bleſſed Virgin; but was continued by a ſpecial favour to ſee (*p*) Chriſt come again in his eminent appearance againſt the Jews; (at which time

(*h*) St Matt. xvi. 18, 19. (*i*) St Mark iii. 17.
(*j*) St John xiii. 23. (*k*) Acts iii. 6. (*l*) Acts ii. 14, &c.
(*m*) Acts x. 1. &c. (*n*) Acts xii. 2. (*o*) St John xix. 27.
(*p*) St Matt. xvi. 28. St John xxi. 22, 23.

time he wholly aboliſhed their ancient worſhip) being thus reſerved by a kind Providence to complete the Canon of the Holy Scripture: that we might not be left to fluctuate between Canonical, and Apocryphal writings. Beſides all theſe things we are to remember, that theſe three Apoſtles were alſo taken to be the witneſſes of (*q*) Chriſt's Agony in the garden: and as *this* ſight was of uſe to fit them for that melancholy hour: ſo *that* was to be a confirmation of what they heard Moſes and Elias talk of, with their Maſter in the mount.

The next Circumſtance to be taken notice of, is the *place* where Chriſt was Transfigured. All three record that it was upon a mountain: but St Matthew and St Mark add, that it was an high one. What mountain this was is not told us; though almoſt all writers have taken it for granted, that it was mount *Tabor*. Dr Lightfoot's opinion † is much more likely; that it was ſome mountain near Ceſarea Philippi: and probably that high one mentioned by Joſephus, which hung over the fountains of Jordan; at the foot of which Ceſarea was ſituated. This agrees beſt with the hiſtory before; where we are told Chriſt was come into the coaſts of that country: whereas Tabor was ſeveral days journey from thence; eſpecially to them that travelled on foot.

(*q*) St Matt. xxvi. 37. † Vol. II. P. 345. 346.

foot. And why ſhould our Lord be ſuppoſed to carry three of his Apoſtles ſo far from the reſt; when there can no reaſon be aſſigned, why that mountain was more proper than this? But however this be, it is remarkable that many of the moſt eminent diſcoveries of God have been made upon mountains (*r*). The Law was given from mount Sinai; and upon the ſame, or Horeb, (which was another top of the ſame mountain) (*s*) Elias had that wonderful diſcovery and revelation, mentioned in his hiſtory. Our Saviour was tempted (*t*) by Satan upon a mountain; from whence he ſet before him, as in a map, the glory and grandeur of the Roman empire: and offered it to him, if he would employ his power in his ſervice. And here he is alſo Transfigured upon a mountain; and perhaps the ſame upon which he was tempted: that where he had rejected the glory of the world; he might be ſeen in Celeſtial Majeſty. And if it was upon this high hill, contiguous to the fountains of Jordan, and Ceſarea, that Chriſt appeared thus; it is memorable alſo upon the account of the ancient idolatry, that firſt (*u*) began in this place; which was then called Dan: where one of Jeroboam's calves was ſet up, in oppoſition to the *Shechinah*; and his worſhip

(*r*) Exodus xx. (*s*) 1 Kings xix. (*t*) St Matt. iv. 8, 9.
(*u*) 1 Kings xii. 29, 30.

worſhip in Jeruſalem. A third Circumſtance obſervable, is the *frame* and *poſture* Chriſt and his Apoſtles were in, when this happened. Chriſt, ſays St Luke, (*v*) "took them up into "the mountain to pray:" and he adds, that it was while he was (*w*) in Prayer, that he was Transfigured before them: whence this may be obſerved, by the way, that though this caſe was indeed in all reſpects extraordinary; yet Prayer is the beſt way we can take, to get ourſelves tranſlated into a heavenly likeneſs: or be admitted to converſe with God; and attain to Manifeſtations and Diſcoveries of him.

BUT now let us leave the Circumſtances, and conſider the Paſſage itſelf more directly.

The 1*ſt* thing conſiderable is the *Tranſfiguration* itſelf; of which all the three hiſtorians give the ſame account, as to the Relation; though all of them differ as to Words. St Matthew ſays, that (*x*) "his face did ſhine "as the ſun; and that his raiment was white "as light." St Mark tells us, that (*y*) "his "raiment became ſhining, exceeding white as "ſnow; ſo as no fuller on earth can whiten "them:" and St Luke relates, that (*z*) "the "faſhion of his countenance was altered;" "and his raiment white and gliſtering." So that the ſum of what they ſay is this:

'That

(*v*) ix. 28. (*w*) Ver. 29. (*x*) xvii. 2. (*y*) ix. 3. (*z*) ix. 29.

'That there was a wonderful change upon 'Chriſt, as to his outward appearance; his 'body becoming ſo wholly bright and lu-'minous, that the rays of it ſhone even 'through his very raiment: though this Glo-'ry was moſt eminent in his face and coun-'tenance; which ſhone with a brightneſs, 'like that of the ſun.'

But the moſt memorable thing in this hiſtory is the account we have of the great and illuſtrious Confirmations that were then given from God, as to Chriſt's *Divinity* and *Miſſion:* and theſe are three.

The *1ſt* is the Company that appeared with him at that time, *viz.* Moſes and Elias; the two moſt illuſtrious perſons of all the old diſpenſation. St Matthew (*a*) and St Mark ſpeak only in the general; telling us no more than "that they appeared with him, and talked or "diſcourſed with him;" but St Luke (*b*) has preſerved to us two very conſiderable particulars, *viz.* how they appeared; and what was the Subject of their diſcourſe. As to the firſt he lets us know, that they appeared in Glory alſo; that is in ſome ſuch manner as Chriſt did; though probably not ſo bright and luminous: for the ſervants of the *Shechinah*, who borrowed their light only from him; muſt have appeared with ſome mark of diſtinction from him; who was their Lord and Maſter.

As

(*a*) xvii. 3. ix. 4. (*b*) ix. 31.

As to the ſecond, he tells us plainly, that they diſcourſed with him concerning his ſufferings: and particularly his "deceaſe which he ſhould "accompliſh at Jeruſalem." So that the great ſubject of their diſcourſe was Chriſt and the Goſpel; particularly in reſpect to the foundation of our ſalvation: *viz.* Chriſt's Incarnation, Sufferings, and Death; together with the Deſign of them.

The 2*d* confirmation given to Chriſt, as to his Divinity and Miſſion, is the bright or luminous Cloud that deſcended; and at length overſhadowed both him, and Moſes, and Elias; as alſo the three Apoſtles: for the appearance of ſuch a Cloud was ever a ſign of the ſpecial preſence of the *Shechinah* of old; as we ſhall have occaſion, afterwards, to take notice of, and evince.

The 3*d* and greateſt confirmation of Chriſt's Divinity and Miſſion, is the voice of God; which was ſpoken out of the cloud; teſtifying that Chriſt was his "Beloved Son; that in "him he was well pleaſed; and commanding "us therefore to hear him."

Let us therefore obſerve one thing farther in this paſſage, before we proceed to the main ſubject, *viz.* the Effect and Conſequences of that diſcovery upon the Apoſtles: the terror and dread with which they were ſeized upon their awaking; and finding themſelves entering

ing into a wonderful cloud: eſpecially when they were over-ſhadowed with it; and heard the voice ſpeak out of it: which, no doubt, was in an awful and majeſtic manner, eaſily diſtinguiſhable from all other voices. May it not be ſuppoſed that this was done on purpoſe to take off the Apoſtles from that temper of mind that had ſo univerſally prevailed over them, as well as the reſt of their nation; *viz.* that the Meſſiah muſt appear in great glory and Majeſty in the world? for here God lets them underſtand, that it was not with the glory and pomp of worldly monarchs that Chriſt was to be inveſted; but that whenever he appeared in glory, it was to be with that of the ancient *Shechinah;* as of old upon mount Sinai.

The conſequences of this paſſage as to the Apoſtles were two: the *1ſt* was St Peter's honeſt but weak propoſal (*c*) to Chriſt, "of mak-"ing three Tabernacles there; one for him, "and one for Moſes, and one for Elias," giving this for the reaſon, that "it was good for "them to be there:" but St Mark obſerves that he ſpake this confuſedly while he was under great fear: for, ſays the hiſtorian, "he knew not what to ſay: for they were "ſore afraid." This proves, that had not terror ſeized them on this occaſion, they would have been uneaſy under the plain

(*c*) St Matth. xvii. 4. St Mark ix. 5.

and familiar way of Chriſt's converſe with them: and have been deſirous of ſuch manifeſtations of him, as Moſes had upon mount Sinai; in order to have become chiefs in ſuch a political government, as was then erected over Iſrael. What elſe do St Peter's words denote than this, when he ſays, " Lord it is good for " us to be here?" Was it not as much as to ſay, 'Lord, thou and we are poor and deſpi-'ſed in the world: let us therefore take up 'our abode here; and make this mountain 'the ſame to the Jews now, that Sinai was of 'old to their fathers? When Moſes and E-'lias ſhall appear to them again, they will no 'more doubt but that thou art the Meſſiah: 'eſpecially when they ſhall point thee out 'thus, in the glory wherein thou art at pre-'ſent. Let therefore three Tabernacles be e-'rected, where the two great prophets and 'thou may abide; that this glorious Trium-'virate may rule the whole world. This will 'prevent thy ſuffering at Jeruſalem, which I 'hear the glorified prophets preparing thee 'for: and we thy Apoſtles, inſtead of being 'deſpiſed, and perſecuted alſo; ſhall then be 'owned and ſubmitted to, as thy privy coun-'ſellors, and miniſters of ſtate.' This appears to be the plain deſign of theſe words of St Peter, wherein nature ſpake; though he was in terror at the time. Whether he ſaid this of himſelf

himſelf only, or with the conſent of the other Apoſtles, is not told us; but we have reaſon to conclude, that though he uttered this without conſulting his brethren, he yet ſpake their ſentiments as well as his own.

We find indeed, that even after this they were not awaked out of the old dream; that Chriſt was to erect a glorious kingdom on earth. Our Lord therefore, is at ſuch pains to let them know, 'That he was not come to 'erect an earthly kingdom: but to be the ſer-'vant, as it were, of all men: "Not to be mi-"niſtered unto, but to miniſter, and to give "his life a ranſom for many:" and that therefore 'their greatneſs was to conſiſt in doing, 'and ſuffering after his example.' Conſequently, (as was already obſerved) God did on purpoſe ſo order things in the Transfiguration, that the Apoſtles ſhould find their minds ſeized with dread and terror on that occaſion; that they might not deſire any ſuch things again; but be ſatisfied with the more familiar way that God took to inſtruct them. Hence no other anſwer is given to St Peter but that which tended to increaſe his fear and confuſion: for St Matthew tells us, (what is worth our obſervation) that "while Peter yet "ſpake, the bright cloud over-ſhadowed them, "and behold the voice out of the cloud: which "when they heard," ſays he, (an argument of

its majeſtic and awful ſound), "they fell on "their face; and were ſore afraid."

This brings me to another conſequence of this diſpenſation, in reference to the Apoſtles, which was Chriſt's coming and touching them, with theſe comfortable words, "Be not afraid." (*d*) This, as it follows their dread, was no doubt ſo ordered on purpoſe, to let them know that Chriſt only was to diſpel the fears and terrors, which naturally aroſe from the Legal Spirit: the effect of that diſpenſation "which "gendered unto bondage (*e*)." Hence it is taken notice of here, that as ſoon as he had touched and encouraged them, they ventured to look up: whereupon (*f*) "they ſaw no man, "but Jeſus only." The Viſion was now over; and Chriſt's glory again vailed from them as formerly.

In the laſt place, we are to conſider † Chriſt's charge to them, (*g*) "that they ſhould diſcover to "no man what they had ſeen and heard until af- "ter his Reſurrection from the dead:" which, as two of the hiſtorians obſerve, 'they faithfully 'obeyed (*b*); telling no man in thoſe days of 'any thing relating to this Viſion: only they 'uſed to debate among themſelves apart,' ſays St

(*d*) St Matt. xvii. 5. (*e*) Gal. iv. 24.
(*f*) St Matt. xvii. 8. † P. 48. Chr.
(*g*) St Matt. xvii. 9. St Mark ix. 9.
(*b*) St Mark ix. 10. St Luke ix. 3.

St Mark, "what the riſing from the dead "ſhould mean:" for even after his reſurrection, ſays St John, "the Apoſtles knew not "the ſcriptures that Chriſt muſt riſe again "from the dead."

Let us now inquire why, and for what Ends we may ſuppoſe the Divine Wiſdom to have ordered things thus, as to the Transfiguration of Chriſt.

If we conſider it in relation to Chriſt as *Man*, we may juſtly ſuppoſe that it was deſigned as a preparative of his Sufferings. When he was owned by the Father after his baptiſm, in like manner as he is now, we find he was immediately upon it led into the wilderneſs, to be tempted by Satan. And ſeeing he was in a little time to accompliſh the laſt and ſevereſt part of his Miniſterial Service, both in the Garden, in the Judgment-hall, and upon the Croſs; it was fit he ſhould have a previous aſſurance of his Father's favour; that might bear a proportion to the conflicts he was to meet with. Since it was thought proper that (*i*) "angels ſhould come and miniſter unto "him," after his having conquered Satan, and retorted his temptations: ſince alſo it was thought expedient that an "angel ſhould be ſent to ſtreng- "then him" in the height of his agony, when his fight with the infernal powers was fierceſt

(*i*) St Matt. iv. 11.

and moſt terrible; it cannot but be thought equally conſonant to the methods of Divine wiſdom and goodneſs, that the deſign of his Heavenly Father in this diſpenſation was, not only to honour him before the Apoſtles, and the inhabitants of heaven; but to ſtrengthen and encourage him to go through the laſt and ſevereſt ſcene of his work and warfare: our Lord having now entered upon the laſt year of his public miniſtry; which was to terminate in his ſufferings and death.

If again we conſider this paſſage in relation to the two glorified Prophets, we ſhall find ſome farther light, as to God's purpoſe in this diſpenſation. We muſt believe that this embaſſy was committed to them as a ſpecial mark of divine favour: conſidering their former ſervice to his ancient church.

Moſes was that man of God, who was wonderfully preſerved when a child. He had an extraordinary Manifeſtation of God, in the burning buſh that was not conſumed. Having then received commiſſion to deliver Iſrael out of Egypt; how conſpicuouſly did the Almighty bear witneſs to his miſſion, by ſigns and wonders before Pharaoh, and on the Egyptians: and afterwards before the Iſraelites in the wilderneſs. It was by him that the people of God were delivered out of Egypt; the Red-Sea divided; and their enemies deſtroyed.

ſtroyed. It was he that, under God, was their Law-giver, their Governor, and Preſerver: bringing Manna from heaven; and making water guſh out from the Rock. Beſides, he faſted forty days and nights in the mount. He ſaw God's glory, in an extraordinary manner, paſs by before him: And at laſt he had his ſoul parted from his body; to aſcend into heaven with that glorious company that managed the ſcene; and his body buried by the ſame agents. In which, and many other particulars, he was an eminent type, as well as ſervant of Chriſt.

Elias was alſo one of the greateſt men that ever lived; and ſecond to none but Moſes, under the Old Teſtament (*j*). He ſtood up nobly for the honour of the Theocracy, in a time of univerſal rebellion againſt it; and apoſtacy from it; puniſhing both Ahab and the whole nation by a long and general famine. And when that judgment had not brought either king or people to their duty, he thought it not enough to aſſert his divine commiſſion by raiſing the dead; and other miracles; but he took upon him to appear as the immediate delegate of Chriſt, the ſupreme King of Iſrael; now that both king and prieſt had abdicated and forfeited their being his ſubjects, by their idolatry. Therefore, having (*k*) ſummoned all

(*j*) 1 Kings xvii. 1, &c. (*k*) Chap. xviii.

all Iſrael, and their idolatrous prieſts, together with the king himſelf, to meet him upon mount Carmel, he brought down fire from heaven; conſumed the ſacrifice; and deſtroyed all the prieſts of Baal by an exemplary juſtice: and then put an end to the famine, by bringing down abundance of rain from the clouds. In all this he acted as the Repreſentative and Commiſſioner of the *Shechinah*, both as king and high-prieſt. Afterwards he manifeſted his (*l*) character and power in like manner, by deſtroying two captains of fifties, with their whole companies, by fire from heaven; upon their preſuming to talk authoritatively to him from an apoſtate king; and attempting to make him priſoner: an act of open rebellion againſt the *Shechinah* who was alone, in the ſupreme and true ſenſe, King of Iſrael: Elijah being his viceroy at that time, as Moſes had been of old. And therefore they were puniſhed as rebels and traitors, even as Corah, Dathan, and Abiram had been, for oppoſing Moſes. This great man is alſo remarkable for his (*m*) faſting forty days and nights in the wilderneſs; (as Moſes had done before, and as Chriſt did afterwards) where he was alſo honoured and rewarded with an extraordinary manifeſtation of God; who made his glory paſs before him.

And

(*l*) 2 Kings i. (*m*) 1 Kings xix.

And at laſt, having conſtituted (*n*) Eliſha to be his ſucceſſor, as Moſes had done Joſhua, he was carried up to heaven in a way altogether wonderful; being the only man that we read of, except Enoch, that was ever tranſlated thither, without any (*o*) ſeparation of ſoul and body.

It was theſe two great prophets therefore who were made choice of, to come down from heaven, and talk with Jeſus concerning his ſufferings, and the deſign of them. So that here were met the great Giver of the Law, the great Reſtorer, and principally the great Accompliſher of it, who was to keep it perfectly; and then aboliſh it as to its old form; in order to a new and better Oeconomy, as being the Mediator of a better Covenant.

Here then Moſes conſents to the aboliſhing of his own Law; and Elias agrees with him that it was as neceſſary now to pull it down as it was to keep it up of old: it being one end of our Lord's miſſion and ſuffering, to (*p*) "nail that hand writing of ritual Ordinances to "his croſs." Hence it was, that as the Moſaical Law was to be finally abrogated, and a better inſtitution brought in; theſe two prophets, who were the greateſt perſons under the old diſpenſation, were of all others the moſt proper to be ſent down upon this ſolemn occaſion.

(*n*) Ibid. (*o*) 2 Kings ii. (*p*) Col. ii. 14.

ſion. By giving their conſent to the aboliſhing of the old Law; it was the ſame as if the whole Jewiſh church had done the ſame. To have ſent down any of the ſaints that lived before this ſubſervient law was given forth at mount Sinai; ſuch as Enoch, Noah, or Abraham, had not been ſo ſuitable: ſeeing upon the abolition of the ceremonial law, (as the (q) Apoſtle argues) we were to be brought back again to the Covenant as it had been in the days of Abraham, and thoſe that preceded him. Only the Ante-Moſaical Covenant of the ancient patriarchs was now renewed by Chriſt: and given out in a nobler edition.

Beſides this, none but theſe two prophets were ever honoured to repreſent the perſon of the *Shechinah*; or that acted immediately as Chriſt's ambaſſadors, till John the Baptiſt; who came in the "ſpirit and power "of Elijah." For though all the prophets were his commiſſioners; yet we muſt remember there is a great difference between an ordinary meſſenger, and one that is clothed with the repreſentative character, and authority of his Maſter. Their immediate ſucceſſors indeed came as near them as any afterwards: but yet neither did Joſhua ever equal Moſes in dignity; nor Eliſha his maſter Elijah. It is

(q) Gal. iii. 7. &c.

is indeed ſaid of Joſhua, that "he was full of "the ſpirit of wiſdom:" (*r*) but it is immediately added, that there "aroſe no prophet in "Iſrael like unto Moſes; whom the Lord "knew face to face." And in like manner it is ſaid of Eliſha, that (*s*) he "had a double "portion of the ſpirit of Elijah; and that the "ſpirit of Elijah reſted upon him:" but we are not to imagine the meaning of this is, that he had double the Spirit by which Elijah acted: but that he had a double portion of that in compariſon with the ordinary prophets: for it was ever the belief of the Jewiſh and Chriſtian church, that though Eliſha was perhaps the greateſt of the other prophets; yet he was not ſo great as his maſter; either in his acts, or in his manner of leaving the world.

*But to conſider the principal, and more immediate End, and deſign, of the Supreme Wiſdom in this extraordinary and wonderful diſpenſation. This was to give us a complete view of Chriſt in *Himſelf*; 'his *Office* and *Buſi-* '*neſs* in the world; and alſo our *obligation* to '*Serve* him.'

Here then let it be premiſed, That God the Father never ſpake by an articulate voice, but thrice. The firſt time was immediately after Chriſt

(*r*) Deut. xxxiv. 9, 10. (*s*) 2 Kings ii. 9, 10, 15. *P. 87. Chr.

Chriſt was baptized by John: when the "hea-
"vens opened, and the Holy Spirit deſcend-
"ed upon him like a dove." The words then ſpoken were materially, if not formally, the ſame with theſe of the text. All the three Evangeliſts agree, that Chriſt's Perſon, Miſſion, and Office were marked out upon this occaſion, by the ancient ſymbol of his ſpecial preſence, *viz.* heavenly Light, or Fire; as at the giving of the Law from mount Sinai: and afterwards in the Tabernacle and Temple.

The third time, (this of the Transfiguration* being the ſecond) that God the Father is ſaid to have ſpoken with an articulate voice, was a little before Chriſt's entering upon his great, and laſt conflict: when being weighed down with the ſenſe and apprehenſion of what he was to endure; he lift up his ſoul to the Father, and prayed, (*t*) ſaying, "Now is my ſoul
"troubled, and what ſhall I ſay? Father, ſave
"me from this hour: but for this cauſe came
"I unto this hour. Father, glorify thy Name."
Immediately upon this laſt petition; "there
"came a voice from heaven, ſaying, I have
"both glorified it; and will glorify it a-
"gain †."

* We find at this time, as well as after Chriſt's baptiſm, that theſe words which God the

* P. 94. Chr. (*t*) St John xii. 27, 28. * P. 96. Chr.
† No. 2. Part II.

the Father ſpake were to Chriſt immediately. The people who were preſent diſtinguiſhed them not: for though they heard a great noiſe like thunder, and might perhaps hear ſomething alſo of a voice with it, yet it is plain they did not perceive what was ſpoken: therefore (*u*) "ſome ſaid it thundered;" and others, who had been more attentive, heard ſomething farther, which made them ſay that an "Angel ſpake unto him." However, it may be probable, though others heard not the words, yet the Apoſtles did; ſeeing Chriſt tells them that that voice came not for his ſake properly; but for theirs: *viz.* that they might be the better prepared, both for their Maſter's ſake and their own. For had they not heard this themſelves, it would not have been a teſtimony of God to *them* concerning Chriſt, in any propriety of ſpeech; but only a teſtimony of Chriſt concerning *himſelf*.

From this conſideration, if we look back upon the firſt time that God ſpake to Chriſt by an articulate voice, we may juſtly ſuppoſe that none of thoſe that were preſent at his baptiſm, heard any thing, excepting John the Baptiſt: that being over, and his forty days faſt and temptation in the wilderneſs alſo; before any of the Twelve were called to the Apoſtleſhip. But that John was privileged with this

(*u*) St John xii. 29, 30.

this diſcovery of Chriſt's being owned from heaven to be the Son of God, is ſufficiently plain from his own words: for he tells us, that at firſt (*v*) "he knew him not to be the Meſ-"ſiah; though he was ſent baptizing with wa-"ter for this very end, that he might manifeſt "him to Iſrael:" but afterwards he bare this record, ſaying, "I ſaw the Spirit like a dove, "and it abode upon him; and I knew him "not; (*viz.* before that time), but he that "ſent me to baptize with water, the ſame ſaid "unto me; Upon whom thou ſhalt ſee the Spi-"rit deſcending, and remaining on him; the "ſame is he that baptizeth with the Holy "Ghoſt: And I ſaw this, and therefore bare "record, that this is the Son of God." But that the people who were preſent heard not the words then ſpoken to Chriſt, is more than probable: for if ſuch an open declaration of him had been then given; it had been no privilege peculiar to John above others, to have had this revelation. Thus it was in the caſe of St Paul; and thoſe who journeyed with him. They indeed heard a voice; (but not articulately) ſo as to underſtand what it ſaid; as he did. In like manner we may ſuppoſe that ſomething may be rendered viſible to the ſight of ſome; which may be hid from the eyes of others, though in the ſame place. Thus we

(*v*) St John i. 31—35.

we hear of St Stephen (*w*), that he " ſaw the " heavens opened; and Jeſus ſtanding at the " right hand of God."

* HERE then we have a ſummary view of the whole Goſpel; indeed of all Revelation. In theſe words, God Almighty is graciouſly pleaſed to give us an account, *1ſt*, of Chriſt's Perſon; when he ſays, *This is my beloved Son.* *2dly*, of his Government, in theſe words, *in whom I am well pleaſed:* And *3dly*, of our Duty, and conſequently intereſt in reference to both, when he adds, *hear ye him.*

The *firſt* is, the Character the Father gives of Chriſt, when he calls him *his beloved Son.* This relates to him in a twofold reſpect, *viz.* 1. as he is his *own* Son, by Eternal Generation; and, 2. as he is his Son now made *Man*: begotten or formed of the ſubſtance of the Virgin Mary; by his own extraordinary and divine efficiency: for this *Logos*, (or Eternal Son of God) " was made fleſh" (or aſſumed human nature) " and tabernacled among us;" yet ſo, that " we ſaw his glory, as the glory of " the only begotten of the Father; repleniſh- " ed with Grace, and Truth."

Chriſt is the Son of God: for ſo the Father characterizes, and owns him to be here: but as this great and weighty head of Divinity will

(*w*) Acts vii. 56, 57. * P. 103. Chr.

will require a particular and large place in our ſucceeding diſcourſe; let a few hints ſuffice at this time.

That it is one of the properties of God the Father, (as he is ſpoken of in ſcripture) to be *inviſible* is, I ſuppoſe, needleſs to be proved to Chriſtians: ſeeing it is affirmed of him, that (*x*) 'he dwells in light inacceſſible; and that 'not only no man hath ſeen him; but that 'none can ſee him.

On the other hand, that Chriſt is repreſented as viſible, will come under no diſpute; ſeeing he is ſaid to be (*y*) "the Image "of the inviſible God:" nay (*z*) "the expreſs "Image of his Perſon, and brightneſs of his "Glory."

Theſe things being laid together, it will neceſſarily follow, that wherever God is ſaid to appear, and repreſent himſelf by any Emblem to men; it muſt be underſtood of God the *Son*, not of God the *Father* immediately. And therefore, when God appeared of old upon (*a*) Mount Sinai, as a bright and conſuming Fire; and afterwards under the ſame emblem, in the (*b*) Tabernacle firſt, and Temple afterwards; we muſt conclude that it was the Son, and

(*x*) 1 Tim. vi. 16. (*y*) Col. i. 15. (*z*) Heb. i. 3.
(*a*) Exod xxiv, 15. &c. (*b*) Exod. xl. 34, 35.
1 Kings viii. 10, 11.

and not the Father, that immediately appeared in theſe ſeveral places.

It follows of courſe, that the *Shechinah* (as the Jews called ſuch appearances of God, or rather God ſo appearing) is pointed out to us here in the Transfiguration, by God the Father. For here the Bright Cloud appears over him, and the Glory of God to centre in him; which were the inſeparable concomitants of Chriſt of old, when he appeared as the *Shechinah*, or *Logos*. So that, taken in this ſenſe, we may ſuppoſe that God the Father ſpeaks in this ſhort ſentence to the following purpoſe: 'Know, ye three Apoſtles of my Son; and all 'ye that ſhall afterwards read and hear of this 'memorable tranſaction, that I own this ſame 'Perſon, whom ye know under the name of 'Jeſus Chriſt, to be my Son. He is indeed 'now in the form of a ſervant; but he is u-'pon *this* occaſion manifeſted in the form he 'appeared in ſo frequently of old. Here ye 'behold the ancient *Shechinah*, by whom I 'made the heavens and the earth. Here is the 'great Governor of the world, who appear-'ed and converſed ſo often with the Patri-'archs; who gave the Law from Mount Si-'nai: who conducted Iſrael out of Egypt: 'who dwelt in the Tabernacle, and after-'wards in the Temple; and who dwells now 'in human nature.' This therefore is the

ſenſe of the firſt part of the words in this particular reſpect, as we ſhall have occaſion more fully and clearly to prove afterwards.

Chriſt is alſo the Son of Man. For theſe words, "This is my beloved Son," do not only relate to this glorious appearance of Chriſt as the *Shechinah;* but to his being made Man. So that, in this ſenſe, the ſame words paraphraſed before, admit of a new turn; though no way diſſonant to the former: but rather harmoniouſly agreeing with it. 'Lo, now ye 'ſee the *Shechinah;* tabernacled in Human Na-'ture; and though ye have not beheld Chriſt 'Transfigured thus before, with the glory of 'the *Shechinah* upon him; yet ye are to be-'lieve that the *Shechinah* dwells as much in 'him at other times as at this: only his pre-'ſent ſtate of humiliation, and your preſent 'ſtate of corruption and mortality, render it 'fit and neceſſary; that this outward glory be 'kept back, and ſuſpended as to its outward 'ſplendor and appearance. Therefore re-'member what ye ſee now, when ye ſhall be-'hold your Maſter arraigned by the Jews; and 'condemned by Pilate: when ye ſhall ſee 'him crucified; and give up the ghoſt; and 'afterwards laid in the grave. For he will 'not even then be deſerted by the *Shechinah;* 'though, for weighty and important reaſons, 'the brightneſs and energy of it be then ſuſ-'pended.'

'pended.' For we muſt believe that the *Shechinah* or *Logos*, and the human nature of *Chriſt*, were unalterably united as to the *vital* influences of the one upon the other; though not as to its ſplendor and comforts.

Here therefore is a foundation laid of conſidering *Chriſt* not only as the *Logos* or *Shechinah*, but as LOGANTHROPOS; or the *Logos made man*; or *made fleſh*, as St John expreſſes it. But we muſt not enter upon this vaſt ſubject, until we have done with the explication of theſe words of the text, "in whom I am well "pleaſed:" for, unleſs we allow of a needleſs repetition, ſomething is denoted in the latter expreſſion which is not in the firſt. And ſurely, if we either conſider who ſpeaks theſe words; or what we have obſerved before concerning the ſpecial occaſion of ſpeaking them; we cannot eaſily allow ourſelves to think that any word, in this ſhort but auguſt ſentence of the great God, is needleſsly inſerted: yet it will at leaſt ſeem to be ſo, if the ſecond as well as firſt part relate only to the perſon of Chriſt, *viz.* 'This is my beloved Son, who is 'my beloved Son; or in this perſon in whom 'I am well pleaſed, I am well pleaſed.' For though ſynonimous expreſſions may be uſed by men, to adorn and embelliſh their diſcourſes and orations; in order to inſinuate the better into mens opinions, and work upon

their paſſions: yet it were altogether prepoſterous to ſuppoſe any thing like it, in theſe few words of the Supreme Being: which were caſt in the mint of his Infinite Wiſdom; as a Motto expreſſive of the whole Goſpel in its ſum and deſign.

Therefore, in order to apprehend the ſenſe and import of this expreſſion, let us conſider the original word, as it is applicable to the whole text.

Εὐδοκέω is a verb that ſignifies to *deſire*, to wiſh *well* to, or to *delight* in a perſon or thing: as alſo to *approve* of, or *acquieſce* in the ſame.

Arius Montanus has literally rendered this part of our text *in quo bene acquievi*, 'in whom 'I have juſtly, or upon juſt reaſons *acquieſced*.' Thus (*c*) Theophylact of old underſtood this word: and ſo did (*d*) Chryſoſtom alſo, when he explains ἐν ᾧ ἐυδοκησα, "in whom I am well "pleaſed," ἐν ᾧ ἀναπάυομαι, in whom I *acquieſce*, or reſt *ſatisfied*.

Εὐδοκία, the noun, is taken ſometimes ſimply when aſcribed to God (*e*), for his *mere will* or *pleaſure*: and at other times for his will, as denoting a *peculiar* and *appropriate acquieſcence* in a perſon; expreſſive not barely of will, but of will as it is incluſive of love and ſatisfaction.

Thus

(*c*) In Loc. and in Mat. iii. 17. Mark i. 11. and Luc. iii. 22. (*d*) Hemil 56 in Mat.

(*e*) St Mat. xi. 25, 26.

Thus the Saints are ſaid to be predeſtinated, κατὰ τὴν εὐδοκίαν τῦ θελήματος ἀυτῦ (*f*) *according to the acquieſcence*, (or as we render it) *the good pleaſure of his will.* Thus alſo, God is ſaid "(*g*) to work in us both to will, and to do, "ὑπερ τῆς εὐδοκίας, according to his good plea-"ſure:" that is, as (*h*) Theophylact paraphraſes the place, 'in ſuch ſort, that his kindneſs and 'good-will may be filled up (or completed) to-'wards us: that we may live as he requires we 'ſhould.' In this ſenſe alſo, the ſame Author explains the laſt clauſe of the angelical ſong at the Nativity of our Saviour: for he ſays that (*i*) 'εν ἀνθρώποις 'ευδοκία, denotes 'God's ac-'quieſcence in men: adding, for God did 'now acquieſce, or reſt ſatisfied in men; in 'whom he did not acquieſce, or take delight 'before.' But that it may appear farther that this is the ſenſe and deſign of the great God in the ſecond clauſe of the text, one place of Scripture may be conſidered as parallel to it.

It is part of that excellent propheey concerning Chriſt, where God the Father is introduced ſpeaking thus concerning him (*j*). "Behold my Servant whom I uphold, mine "Elect in whom my ſoul delighteth; I have "put my Spirit upon him; and he ſhall bring "forth judgment to the Gentiles." The cha-

(*f*) Epheſ. i. 5. (*g*) Philip. ii. 13. (*h*) Page 596.
(*i*) St Luke ii. 14. (*j*) Iſai. xlii. 1.

racter of *Servant* muſt be ſuppoſed to relate to him as he is the Redeemer, and *Loganthropos:* and therefore the Chaldee paraphraſe, renders the place thus—*Behold my ſervant, the Meſſiah:* and what is added, when Chriſt is called *God's elect*, or *choſen* one, is rendered *my beloved*, not only in that paraphraſe, but by St Matthew (*k*); where he cites this paſſage; and applies it to Chriſt. So that this is the ſame with that of our text, where the Father calls Chriſt, *his Beloved Son.*

But beſides theſe appellations, we have an account of Chriſt's *Office*, as St Matthew renders the words, where God ſays concerning Him, *that he had choſen* him; and that *his ſoul was well pleaſed in him* thus choſen, and ſet apart: as appears from what follows immediately after; "I will put my Spirit upon him; "and he ſhall ſhew judgment to the Gentiles. "He ſhall not ſtrive nor cry;—till he ſend "forth judgment unto victory. And in his "name ſhall the Gentiles truſt." Much more follows, but this is ſufficient to prove that *God's being well pleaſed with Chriſt* here, and conſequently in our text; (which is a kind of repetition of theſe words in the Prophet) is expreſſive of his having made choice of him to be the Redeemer of Sinners: ſeeing for this end he is ſaid to be *anointed by the Spirit;* and

(*k*) St Mat. xii. 18. &c.

and *commiſſioned to bring forth judgment unto the Gentiles.* To which purpoſe the Targum does not unfitly paraphraſe the laſt part of the words: 'Behold my Beloved, in whom 'my Memra takes delight, (in whom the *Lo-* 'gos takes pleaſure to tabernacle,) I will put 'my Holy Spirit upon him; and he ſhall re- 'veal my judgment (diſcover my counſel, 'will, and goſpel) to the nations.'

Now, after the conſideration of all that has been ſaid, may we not juſtly ſuppoſe, that if God were pleaſed to paraphraſe this part of his own words, it would be to this, or the like purport: 'And now, O ye Apoſtles, as I de- 'clare unto you that this Perſon, whom ye 'ſee Transfigured before you, is indeed My 'Son; (though now alſo become Man) ſo 'I aſſure you, that I am well pleaſed, and ſa- 'tisfied with the choice I have made of him. 'I entirely intruſt the concerns of the World, 'and my Church into his hands: and ac- 'quieſce in, and reſt ſatisfied with him in all 'that he does, or ſhall do: being well aſſu- 'red he will manage all for my glory; and 'your good.'

If this be granted, we readily apprehend the connection between this, and the laſt part of the words; where God enjoins us immediately to *hear and obey* Chriſt. For if Chriſt be not only the Son of Man, but the Son of God;

God; and if God the Father hath alſo committed all our concerns into his hands; and reſts ſatisfied with this choice: then we muſt of neceſſity be ſuppoſed to be under the ſtrongeſt, and moſt laſting Obligations, to intruſt our concerns into his hands alſo: and reſt entirely ſatisfied with his conduct.

* Has then this glorious perſon taken our nature upon him out of pity to us, in order to be capable of ſuffering in our ſtead; that he might reſcue us from eternal miſery? and can we be ſo ungrateful to ſuch a Benefactor; and ſo unmindful of his love and favour, as to *ſlight* all he has done for us?

Has the Father expreſsly commanded us to obey Him, even as we obey Himſelf: and ſhall we dare to *refuſe* to comply with his expreſs and poſitive will, ſo ſolemnly diſcovered and declared? Can we harden ourſelves thus againſt God; and *proſper?* Or do we expect to prevail in oppoſing the *Almighty?*

Will not God, finally, interpret our diſobedience to Chriſt, to be rebellion againſt himſelf; if we refuſe to *ſubmit* to this his expreſs command? What can we expect in this caſe, but his utmoſt diſpleaſure; and the moſt ſevere puniſhments that his *juſtice* can inflict upon us?

BOOK

* P. 126. Chr.

BOOK II.

INTRODUCTION. *

In order to diſcourſe diſtinctly of *Chriſt's Government* over the *World* and *Church;* ſome account of Himſelf muſt previouſly be given. We muſt have a right conception of this glorious Perſon, as he is deſcribed to us in the Sacred Volumes: before we can attain either duly to underſtand; or improve the account they give us of his Laws, and Inſtitutions.

And here the reader muſt be advertiſed, that I ſhall be obliged frequently to make uſe of ſome words as they ſound in the Greek New Teſtament: becauſe we have none in the Engliſh language that can expreſs fully or clearly what they mean, (ſuch as Logos, the name of *Chriſt;* which St John, in the beginning of his Goſpel, and elſewhere, makes mention of, and which we render the *Word* for want of a better.)

There are then three terms, altogether new, that the ſubject will oblige me to uſe frequently. The firſt is Loganthropos; or the *Logos made*, or *become Man*. It has been uſual with all divines to call Chriſt, conſidered as Mediator,

* P. 132. Chr.

ator, *Theanthropos*, that is God-Man; or God made, or become man: but this way of ſpeaking cannot be proper; for the word Theos relates to Chriſt, rather conſidered eſſentially than perſonally: and therefore though the ſacred ſcriptures, in order to aſſert Chriſt's Divinity, ſay, that "God was manifeſted in the "fleſh;" yet it never ſays that God was made fleſh; and dwelt in fleſh among us. It was the Second Perſon of the Trinity, (to ſpeak in the uſual theological language) that aſſumed our nature: and not God eſſentially conſidered. Therefore, when it is ſaid that God hath purchaſed the Church with his own blood; common reaſon will tell us, that the meaning is no more than this, that we are redeemed by the blood of Chriſt; who as *Logos* was God.

The two other words are LOGOCRACY, and CHRISTOCRACY; the firſt of theſe to expreſs the Government of Chriſt over the world, and over the Jews, *before* his Incarnation: the ſecond to denote the Government of Chriſt, both over the world and the church, *ſince* his aſſuming our nature. And ſince it is under this brighter and more perfect Oeconomy, that we now live; where he that was of old the immediate Governor of men as *Logos*, is now manifeſted as *Loganthropos*; therefore I ſhall inſiſt longeſt upon *Chriſtocracy*.

CHAP.

CHAPTER I.

CONCERNING the Epithets given to *Chriſt*, viz. *Son* of *God*, LOGOS, or *Memra;* and the *Wiſdom* of *God.*

MUCH time need not be taken to ſhew, in the firſt place, how variouſly the Epithet *Son of God* is, or may be uſed. Men may be called ſo in general, as they are reaſonable creatures; for thus (*a*) *they are God's Offspring:* And that Adam and the holy Angels are peculiarly called ſo; nay and all profeſſing Chriſtians, eſpecially good men, the Scripture is expreſs.

But there is a higher ſenſe of the word, when applied, and appropriated to *Chriſt* Whoever has looked into the ancient Jewiſh paraphraſes of the Old Teſtament, (called Chaldee from the dialect; and known by the name of the *Targum*) will ſee, that frequent mention is made of a glorious and Divine Perſon, or Being, or Attribute: which ſometimes they call *Shechinah*, ſignifying the Divine *Habitation* or *Preſence:* or as ſome interpret it, one in whom *God is glorioufly reſident.*

At

(*a*) Mal. ii. 10. Acts xvii. 28. St Luke iii. 38. Job i. 6. and xxxviii. 7. Gen. vi. 12. and Hoſ. i. 10. St John i. 12, 51. and 1 St John iii. 3.

At other times this Divine Perſon, &c. is ſtiled *Memra*; of the ſame import and ſignification in the Chaldee, as *Logos* is in the Greek. To this *Memra* they aſcribe the Creation and Government of the world: and particularly the Government of the Jewiſh Nation and Church.

Who this *Memra* is, in the ſenſe of the ancient paraphraſts, has been anxiouſly inquired into by many learned men. Several Proteſtant and Popiſh Writers have maintained, that no other but *Chriſt* is underſtood by that deſignation. On the other hand, ſome learned Socinians have (with no ſmall acuteneſs, and ſtrength of reaſoning) endeavoured to render the former opinions ſuſpected.

They have certainly carried the argument too far, who have aſſerted, that the *Memra Dei*, or *Jehovæ*, is conſtantly uſed in the Chaldee paraphraſes as expreſſive of the Meſſiah: as, on the other hand, that the word *Pithgama*, ſignifies the *word ſpoken*. It ſeems to be no leſs plain†, that the word *Memra* is not perpetually confined to that ſenſe in the Targums; than that *Logos* is not always taken in the Goſpels for Chriſt himſelf. But beſides this, *Memra* is ſometimes attributed to men, as well as to God: and what is more to the purpoſe, not only is the phraſe the *Memra of God*

† No. 3. Part II.

God never uſed of Chriſt, when the Meſſiah is expreſsly foretold: but there are ſeveral paſſages where the *Memra* is undoubtedly diſtinguiſhed from the *Meſſiah*.

However, upon examining the Targums myſelf, I found ſome paſſages with the word *Memra*, which very plainly related to the Meſſiah; two of which ſhall be noticed; and cannot otherwiſe be applied. The firſt is (*c*), where one of the three Angels is called the *Memra* of God, "who was ſent" (as the Jeruſalem Targum explains the ſtory) "to tell "Abraham, that he ſhould have a ſon." The ſecond was ſent to "preſerve Lot:" and the third to "deſtroy Sodom." So that when "the two Angels, who were properly ſo (*d*), "went to Sodom, he who is called the *Memra*, "continued with Abraham." † Now, as this aſſures us that the *Memra* is ſometimes taken for a Perſon, ſubſiſting and acting of itſelf; ſo it is no leſs evident, that this Angel was not a common one; but ſuch as was *God himſelf*: for what Angel or creature could be called (*e*) *Jehovah*; as he is conſtantly in the Hebrew text? Or can we imagine that Abraham would call a mere angel (*f*) "the Judge "or Governor of the whole earth?" Or could he indeed

(*c*) Gen. xviii. 2. (*d*) Gen. xix. 1. (*e*) Gen. xviii. 22, 26, 27, 30, 31, 32, 33. (*f*) Ver. 25.

† No. 4. Part II.

indeed have worſhipped and prayed to an angel, as to God? Or could a good angel, if nothing but a creature, have accepted of divine homage from Abraham? So that this angel, who is called *Memra*, muſt be the *Son of God*.

The other place is (*g*)—" My ſoul waits " for thy Salvation O God;" which the Jeruſalem Targum paraphraſes after this manner—' Our father Jacob ſaid thus, My ſoul expects ' not the redemption of Gideon the ſon of ' Joaſh, which is a temporal ſalvation; neither ' the redemption of Sampſon; which is a tran- ' ſient ſalvation: but the Redemption which ' thou didſt promiſe ſhould come, through ' thy *Memra*, to thy people. This ſalvation ' my ſoul waits for.' Some may object to this reading, and rather interpret it thus—' The ' redemption thou didſt promiſe in thy *word* ' to thy people,' *&c.* But in this interpretation there is no emphaſis, and hardly ſenſe; ſince the other redemptions are particularly ſpecified: this is uncertain. Now, as we render it, the laſt is deſcribed, as well as the firſt, by the *perſon* who was to give name to the redemption; and thereby furniſhes a rational and noble account how Jacob, as well as Abraham, " ſaw Chriſt's day by faith; and re- " joiced to ſee it." In the context of the Targum, Jacob is introduced ſpeaking thus, ' Kings

(*g*) Gen. xlix. 18.

'Kings ſhall not ceaſe to be of the tribe of 'Judah; nor doctors teaching the Law, from 'his poſterity; until the King *Meſſiah* come: 'unto whom the Kingdom doth belong; and 'all nations of the earth ſhall become ſub-'ject. Oh! how beautiful is this King *Meſ-'ſiah*, who ſhall ariſe out of the Family of Ju-'dah; girding his loins; and going out to 'war againſt thoſe that hate him,' &c.

After this rapturous account of the Meſſiah; and the Redemption wrought by him; when the Targum proceeds to ſpeak of Dan's being bleſſed by Jacob, it is in theſe words—'There ſhall ariſe out of Dan a Deliverer, 'who ſhall be ſtrong: and he ſhall be like a 'ſerpent lying in the way—who ſhall bite the 'horſes heel; and diſmount the rider. This 'ſhall be Sampſon, the ſon of Manoah, whoſe 'terror ſhall invade his enemies,' &c. Immediately after which the Targumiſt aſcribes to Jacob the foregoing meditation. The ſenſe then is this—'But now, O Lord, that I mention 'this temporal deliverance, wrought by Samp-'ſon for his people; and foreſee alſo that other 'by Gideon; I am called back to contem-'plate that greater, and more happy one; 'which will be wrought by the *Memra*, the '*true Meſſiah*, who ſhall ariſe out of the tribe 'of Judah,' &c.

Beſides the ſcope of the context leading to this

this interpretation; the *Memra* here, is but another word for the Meſſiah, in the opinion of the ancient Jews: for in another copy of the ſame Targum, called the *leſſer Venetian* one; the word *Memra* is thus exchanged for *Meſſiah*.—'Our father Jacob ſaid in his pro-'phecy, I have expected thy redemption, O 'Lord! not the redemption of Gideon; nor 'of Sampſon; but the redemption of the '*Meſſiah;* the Son of David; which will be 'for the deliverance of the children of *Iſrael;* 'and their freedom from bondage. This thy 'ſalvation my ſoul waits for.'

Let us next conſider the meaning and import of the word *Logos*.

The words *Logos* and *Memra* ſeem properly to denote no more than *an outward declaration of God's wiſdom; and will to men.* But when theſe words are taken *perſonally*, they denote *a glorious Being, choſen by God to reveal his wiſdom, and will to man.* Whence, as God is called *Love;* ſo, in like manner, is this divine Perſon called *Logos;* or the viſible, or expreſſed *Wiſdom* of God. When therefore the paraphraſts called their *Meſſiah*, *Memra;* and the Apoſtles called *Chriſt*, *Logos;* both muſt have meant this, (though the latter, no doubt, more clearly and explicitly) that *He was that glorious Perſon, by whom God was pleaſed plainly and fully to diſcover his Will*

to

to men: as being acquainted with all his Father's designs; empowered by him to give Laws to the World, and Church: and to rule it accordingly.

This description of *Christ* as *Logos* is the more striking, because it exactly agrees with the Apostle's; when he calls him (*b*) the "Power of God; and the Wisdom of God:" for by both these titles of δύναμις and σοφία, the *Logos* seems to have been known of old to the Jews.

As to δυναμις Θεϑ, the *Power of God*, Philo speaks in these words—'That God hath two 'Supreme Powers (*i*); one of which he calls 'θεὸς, God; and the other Κύριος, Lord: and 'also he says of both of them that they are '(*j*) Infinite, (*k*) Eternal, and (*l*) Uncreated.' He makes the first of these Powers to be the same with the Logos: and the second, 'to 'describe what he calls in other places the '*Pneuma*, or *Holy Spirit*.'

Therefore it is with reason that a late learned (*m*) Writer supposes, that when Simon Magus gave himself out to the Samaritans to be (*n*) τὶς μὲγας, *some great person*; he thereby insinuated that he was the *Messiah*. Thus at

(*b*) 1 Cor. i. 24. (*i*) De Abrah. p. 286, 287. De vit. Mos. p. 517. F. (*j*) De Sacrif. Abel. p. 168. B. (*k*) De Plant. Noæ. p. 176. D. (*l*) Quod Deus sit Immut. p. 138. A. (*m*) Judgment of the Jewish Church, p. 133. (*n*) Acts viii. 9, 10.

leaſt the people underſtood him, when they ſaid—"This is the great Power of God." The ſame author obſerves, that ſome of the beſt ancient copies remarkably confirm this meaning, in the words rendered thus—οὗτος ἐστιν ἡ δύναμις τοῦ Θεοῦ, ἡ καλουμένη μεγάλη, *This perſon is the Power of God, which is denominated the great Power:* as much as to ſay, that he was the Son of God, the *Logos;* or ſecond Perſon of the Trinity; now viſibly appearing as the *Meſſiah* (*o*). Juſtin Martyr goes farther—that Simon gave himſelf out to be the 'Great God, 'or great and firſt Power of God:' and affirmed, that his companion Helena was the 'ſecond God; or ſecond Emanation of God; 'as he himſelf was the firſt.' And it is obſervable, that (*p*) Origen, who knew the Scriptural and Jewiſh notion of the *Logos* better than moſt men, expreſsly ſays; that the Prophets ſpake of Chriſt ὡς μεγάλην ὄντα δύναμιν, καὶ Θεὸν, as the 'great Power of God;" and (conſequently) *God.* The ſame author tells us, that Simon Magus gave out himſelf to be the (*q*) 'Power of God; which is called the Great 'Power:' and that his countryman Doſitheus, expreſsly called himſelf the 'Son of God:' both of them deſigning the ſame thing.

But

(*o*) Apol. ii. p. 67, 69. Dial. cum. Tryp. p. 349. G.
(*p*) Orig. cont. Celſum. Lib. ii. p. 63. lin. 18. Edit. Cant.
(*q*) Cont. Celſ. Lib. vi. p. 282.

But the designation of Σοφία Θεοῦ is most properly expressive of the meaning of *Logos*; and indeed a synonimous term: and if we look back to the context of St John v. 22, 23. and the paraphrase given of it, we may thence perceive why *Christ* is called the *Logos*, or *Wisdom of God*. It is upon a double account, both because he is "fully acquainted with all his Father's Will;" and hath also (*r*) "revealed the same to us." In the first respect he is said to be the (*s*) "Wisdom of God:" and in the second to be (*t*) "made by God "Wisdom to us." Perhaps too he was, in the first sense, called of old (*u*) "the Angel of "God's Face, or of his Presence;" (as we render it) and, in the second (*v*) "the Angel of "the Covenant." However, in both these respects may be applied to *Christ*, the Apostle's words, (*w*) "He is πολυποίκιλος σόφια, the "manifold, or multiform Wisdom of God:" for in him (considered personally) (*x*) "are "hid all the treasures of Wisdom and Under-"standing." As therefore great Princes very frequently make use of their Ministers of State, to give their subjects an account of their will and pleasure; so it is by Christ, (as will afterwards be shewn), that God has at all times

 done

(*r*) St John v. 19, 20. (*s*) St John xv. 15.
(*t*) 1 Cor. i. 24. (*u*) Isa. lxiii. 9. (*v*) Mal. iii. 1.
w Ephes. iii. 10. (*x*) Col. ii. 3.

done ſo to men. In the mean time, it may ſuffice us to remember what the Apoſtle Peter plainly aſſerts, that Chriſt was the Author and Manager of all knowledge given of old to the Church; who, by his Spirit, enlightened the Prophets to foretel and deſcribe the Goſpel ſtate; and time (*y*). "Of which ſal-
"vation (ſays he) the Prophets have inquired,
"and ſearched diligently; who propheſied of
"the Grace that ſhould come unto you.
"Searching what or what manner of time
"the Spirit of Chriſt, which was in them did
"ſignify; when it teſtified before hand, the
"ſufferings of Chriſt; and the Glory that
"ſhould follow." For, as the ſame Apoſtle ſays again, (*z*) "No prophecy of the Scrip-
"ture is of any private interpretation, (*a*)
"(invention or compoſition:) for the pro-
"phecy came not in old time by the will of
"man; but holy men of God ſpake as they
"were moved by the Holy Ghoſt.

(*y*) 1 Pet. i. 10, 11. (*z*) 2 Pet. i. 20, 21.
(*a*) Part II. No. V.

CHAP.

CHAPTER II.

The various *Steps* and *Ways* of the Manifeſtation of Chriſt of old: and the *Figurative Names* given him in Scripture.

THAT *Chriſt* frequently appeared to the Patriarchs; and was known to them by the name of the *Angel of God;* whom they owned to be *Jehovah* himſelf, or God Almighty, is evident, by comparing the third and fourth verſes of Geneſis xlviii. Chap. with the 16th verſe; where Jacob calls the *Angel that appeared to him at Luz*, in the firſt place, *God Almighty;* and in the ſecond, "the Angel who "redeemed him, or the Angel Redeemer." For the illuſtration and improvement of which ſcripture, the reader is referred to (*b*) one excellently ſkilled in the Jewiſh learning.

But though Chriſt was known by the name of *El-Shaddai*, or *God Almighty*, to Abraham, and the Patriarchs (*c*): (before whoſe times it ſeems probable, at leaſt, he was not thus denominated) yet he was not manifeſted by his name Jehovah. He was known firſt by the name of God *Al-ſufficient*, or *Almighty, to*

(*b*) Judgment of the Jewiſh Church, &c.

(*c*) Gen. xiv. 18. and xvii. 1.

perform what he promiſed. But when He was about to deliver Iſrael out of Egypt; and to erect them into a peculiar people to himſelf by Moſes: (and thus to perform what he had promiſed to their fathers) he thought fit to be known by a new name, even the *Performer of Promiſe.* Hence it is that God ſays (*d*), "I appeared unto Abraham, Iſaac, and Jacob, "by the Name of God Almighty" (that is as *able* to perform what I promiſed;) "but by "my name Jehovah" (or an actual *Performer* of what I promiſed) "I was not, at that time, "known unto them." Upon which place the Jeruſalem Targum gives us this remarkable comment (*e*) 'I revealed myſelf by my Mem-'ra, as God, unto Abraham, Iſaac, and Jacob, 'under the name of the *Eloah* (or God) of 'Heaven;' (that is the Almighty God) 'but 'the name of the *Memra* of God, (which is 'Jehovah) I did not then make known to 'them.'

But though Moſes and the Prophets underſtood more of God and Chriſt than the ancient Patriarchs did; yet even that was dark and obſcure, in compariſon of the brightneſs of light under which we live. Therefore the prophets never touch upon the New Teſtament ſtate, without magnifying the diſtinctneſs

(*d*) Exod. vi. 6, 7, 8. Acts vii. 5. Heb. xi. 9, 10.
(*e*) Targ. Hier in Exod. vi. 3.

neſs of the Revelation, when the Meſſiah ſhould appear. Volumes might be filled with the paſſages relating to this: but one paſſage alone need be named, in Iſaiah; which plainly refers to the Chriſtian times: as the whole chapter evinces (*f*). "My Name," ſays God, "is continually blaſphemed every day; there-"fore my people ſhall know my Name," &c. Theſe laſt words, and what follows in the context, Jonathan renders thus in his Targum, 'Therefore my Name ſhall be magnified a-'mong the people (or Nations.) And in that 'time ye ſhall know, becauſe I am he that 'hath ſpoken; and my *Memra* ſhall continue. 'Oh! how beautiful upon the mountains of 'Iſrael are the feet of the Preacher,' (or this Preacher, meaning the Memra laſt named) who 'ſhall cauſe them to hear peace—and who ſhall 'ſay unto Sion, (*g*) The Kingdom of your 'God is now revealed,' &c. This laſt expreſſion is remarkable, becauſe our Saviour began his preaching in this form of words, ſaying, "The Kingdom of God is at hand;" and "The Kingdom of Heaven is come unto you." But what the completion of this prophecy was, our Saviour informs us in theſe words, "(*h*) O Righteous Father, the world hath not "known

(*f*) lii. 6, 7, 8, 10, 15. (*g*) St Mark i. 15. St Matt. x. 7. compared with Chap. iv. 17.
(*h*) St John xvii. 25, 26.

" known thee; but I have known thee; and " theſe have known that thou haſt ſent me. " And I have declared unto them thy Name, " and will declare it," &c. And to the ſame purpoſe the Apoſtle introduces Chriſt as thus addreſſing God (*i*), " I will declare thy " Name unto my brethren:" and thus, (as he ſays alſo in another place) (*j*) " God, who " at ſundry times, and in divers manners, " ſpake in times paſt unto the fathers by the " Prophets, hath, in theſe laſt days, ſpoken un- " to us by his Son," &c. It was He, in ſhort, who was to take off the vail from Moſes; and clear up what was dark in the Law, and the Prophets. It was He who was to turn the Gentiles from their idolatry, ſuperſtition, and ignorance. It was He who was to aboliſh the burdenſome ritual law of the Jews; introducing a reaſonable and ſpiritual conſtitution of Religion and Worſhip: agreeable to the nature both of God, and Man. In order to which, he has diſcovered to us what God is; what He himſelf was; and for what end He came into the world. So that to him it is owing we know ſo fully, clearly, and certainly, what God hath done for us; and what we may expect from him: what we are to do in return for him; and for our own ſalvation: what we are to believe, and practiſe: and upon what

(*i*) Heb. ii. 12. (*j*) Heb. i. 1, 2.

what terms we may be entitled to happineſs; enjoy communion with God here; and partake of his heavenly kingdom hereafter.

Hence therefore we may attain to the reaſon of thoſe various *Figurative Names* he is known by in Scripture. When, for example, he is called *Light*, it may be ſuggeſted, that as Light renders material objects viſible to the eye, ſo doth he ſpiritual ones to our mind and reaſon. He is therefore juſtly defined to be (*k*) "the Light of Men," and (*l*) "the "Light that enlighteneth all the world:" for "He came as an" univerſal "Light (*m*), that "he who believeth in him might no longer "abide in darkneſs." And therefore, "he "that doth the truth cometh to this light: "but he that (*n*) doth evil, hateth it." Hence we are aſſured it is only by "Chriſt, this true "Light," that we can ſee God; who otherwiſe (*o*) "is inviſible; and dwells in light in-"acceſſible:" for (*p*) "the Father no man "hath ſeen;" but "his only begotten Son, "who is in his boſom, *he* hath revealed and "declared him."

This is the reaſon alſo why Chriſt calls himſelf the (*q*) *Way*, the *Truth*, and the *Life*. He is the *Way* to God, and the enjoyment of heaven;

(*k*) St John i. 4. (*l*) Ver. 9. (*m*) St John xii. 46.
(*n*) St John iii. 20, 21. (*o*) 1 Tim. vi. 16.
(*p*) St John i. 18. (*q*) St John xiv. 6.

heaven; becauſe "no man cometh to the Fa-
"ther, but by him." Of old time, ſays the Apoſtle, (*r*) "the Way into the Holieſt of all "was not made manifeſt, while the firſt Ta-"bernacle was yet ſtanding:" but now, ſays the ſame ſacred penman, (*s*) "we have liber-"ty to enter into the holieſt, by the blood of "Jeſus:" which "new and living Way" (or Way of Life, as the Ethiopic renders it) "he "hath inſtituted to us, through the vail, that "is to ſay, his fleſh." He is the *Truth*, which all the ſhadows, of the Law pointed to, as the great Revealer, Purchaſer, Beſtower, and Exemplar of Truth. In all theſe reſpects, (*t*) "Grace and Truth came by him," and he is the True Way by which we can aſcend to heaven: "for this is life eternal, to know "the only True God, and Jeſus Chriſt" (the only True Redeemer), "whom he hath "ſent. Laſtly, he is the *Life*, as he hath diſcovered life, (*u*) "bringing light and im-"mortality to light through the Goſpel:" as he is the Author and Giver of Life, both ſpiritual and eternal; declaring himſelf to be (*v*) "the Reſurrection and the Life:" and "that "if we believe in him; though we were dead, "yet ſhall we live:"—as he is the Source of Life,

(*r*) Heb. ix. 8. (*s*) Heb. x. 19, 20.
(*t*) St John i. 17. (*u*) 2 Tim. i. 10.
(*v*) St John xi. 25.

Life, (for God is both ſaid to (*w*) *be*, and to *give* unto us Eternal Life) "Now, this our Life "is in his Son:" for (*x*) "he that hath the "Son, hath Life; and he that hath not the "Son, hath not Life."

Here we may alſo ſee the reaſon why Chriſt is deſcribed in Scripture as the (*y*) "Image, or "viſible Repreſentation of the Inviſible God:" as the (*z*) *Refulgency*, *Shining*, or *Appearance* of *God's Glory*; and *the expreſs Image*, or *Picture* of *his Being* or *Nature*: for (*a*) "in him dwelleth all the fulneſs of the God-"head bodily;" and therefore viſibly. When therefore Philip deſired to ſee the Father, Chriſt makes this anſwer (*b*) "Have I been ſo long "time with you, and yet haſt thou not "known me, Philip? He that hath ſeen me, "hath ſeen the Father; and how ſayeſt thou "then, ſhew us the Father?" For, as St John ſays, (*c*) "the Logos was made Fleſh, and "dwelt among us, (and we beheld his Glory, "the Glory as of the only begotten of the "Father) full of Grace and Truth."

From what has been advanced, the ancient Jewiſh and Chriſtian notion of the *Logos* is aſcertained: for as the Targumiſts underſtand by their *Memra*, and Philo by his *Logos* (when they uſe it in a Perſonal ſenſe) 'the viſible, 'or

(*w*) 1 St John i. 2. (*x*) 1 St John v. 11, 12.
(*y*) Col. i. 15. (*z*) 2 Cor. iv. 4. Heb. i. 3.
(*a*) Col. ii. 9. (*b*) St John xiv. 9. (*c*) Chap. i. 14.

'or expreſſed Wiſdom of God; or the Perſon 'by whom God manifeſts his Will and Wiſ-'dom:' ſo the writers of the New Teſtament; and the ancient Fathers after them, apply, in the ſame manner, the word to *Chriſt*: denoting, that 'he is the glorious Perſon, by whom 'God fully and clearly reveals and diſcovers 'his mind to men.'

CHAPTER III.

Chriſt frequently ſpoken of as *Logos* in Scripture; with ſome Remarks on the word ῥῆμα.

ALL perſons know and own, that the Apoſtle John uſes (*d*) LOGOS in this ſenſe, in the beginning of his goſpel. He alſo ſpeaks of Chriſt under this deſignation, when he makes the *Logos* the ſecond of the (*e*) Sacred Three in Heaven; who witneſs from thence to the truth of Chriſtianity. Whether this paſſage be thought genuine or not, there is another ſo plain as never to be queſtioned, (unleſs the whole book ſhould be doubted), where St John deſcribes (*f*) "Chriſt as clothed in a "veſture dipt in blood; and ſays, that his "name is called the LOGOS of GOD."

Beſides

(*d*) St John i. 14. (*e*) 1 St John v. 7. (*f*) Rev. xix. 13.

Beſides theſe expreſs inſtances (and more are to follow), there are ſome others of the ſame writer, that are probably to be taken in the ſame ſenſe. Such is Chriſt's charging the Jews with (*g*) "not having the Logos of "God abiding in them;" adding, "for whom "the Father hath ſent, him ye receive not:" importing, 'Ye reject the *Logos*; and the ac-'count he gave you of his own coming as 'the *Meſſiah*; ſeeing ye reject me, who am ac-'tually the *Meſſiah*. Another place is, where our Saviour tells the Jews, that (*h*) "he who "rejected him, had one that would judge "him; even the Logos he had been ſpeak-"ing of:" for it is plain (*i*) he had been the ſubject immediately before. 'If any man, 'ſays Chriſt, hear me, and yet believe not, I 'judge him not now—He that rejecteth me, 'hath one that judgeth him: even the Logos 'I have juſt now been deſcribing to you: for 'I' (who am the Perſon I ſpeak of, and conſequently the *Logos*) 'have not ſpoken any 'thing of myſelf; but according to the com-'miſſion I have received from my Father.' Another paſſage (and which, admitting of an eaſy literal ſenſe, ſhould never have been ſtrained into a figurative one) is the Apoſtle's declaration, and boaſt, that (*j*) "he and o-'thers

(*g*) St John v. 38. (*h*) St John xii. 48.
(*i*) St John xii. 44, 45. 46, 47. (*j*) 1 St John i. 1, 2.

" thers had ſeen, looked upon, and handled " of the Logos of Life."

But though the Apoſtle John ſpeaks of Chriſt as the *Logos*, more plainly than any other ſacred Writer; yet he is not the only one. The Evangeliſt Luke, in the very firſt words of his Goſpel, calls the Apoſtles (*k*) αὐτόπται καὶ ὑπηρέται τοῦ λογου, *Eye-witneſſes, and Miniſters of the Logos*: otherwiſe it is an improper way of ſpeaking, to call them *eye-witneſſes*, inſtead of *ear-witneſſes*. It ſeems alſo very probable, that this writer uſes the names of *Logos* and *Chriſt* indifferently, in the account he gives of the ſucceſs of the Goſpel at Samaria. The literal tranſlation (as far as ſerves the preſent purpoſe), is as follows, (*l*) " Therefore, ſays he, they that were ſcat-" tered abroad, went every where preaching " the Logos. Then Philip went down to Sa-" maria; and preached Chriſt unto them.— " Now, when the Apoſtles, which were at Je-" ruſalem, heard that Samaria had received " the Logos of God, they ſent unto them Pe-" ter and John.—But Peter ſaid unto him, " (Simon Magus) thy money periſh with thee, " thou haſt neither part nor lot in this *Logos*; " for thy heart is not right in the ſight of " God," &c. There is reaſon alſo to underſtand the words of the Apoſtle Paul in this ſenſe,

(*k*) Chap. i. 2. (*l*) Acts viii. 4, 5, 14, 20, 21.

ſenſe, (as they are warranted by St Luke) in his valedictory diſcourſe to the Preſbyters, or Biſhops of Epheſus (*m*).—" And now brethren (ſays he), I commend you to God, and " to the *Logos* of his grace, (or gracious *Logos*) who is able to build you up," &c. When writing to the Coloſſians, his words are (*n*)—" Which is the Church, whereof I " am made a miniſter—to preach fully the " *Logos* of God; even the myſtery which hath " been hid—which is Chriſt among you, the " hope of glory," &c. In like manner, when he tells Titus, (*o*) " That God had of old " time (πρὸ χρόνων αἰωνίων) promiſed eternal life; " and that, according to this promiſe, he had " now, in the proper ſeaſon, (καιροῖς ἰδίοις) manifeſted his *Logos* through preaching," &c. The author of the Epiſtle to the Hebrews exhorts, (*p*)—" Let us labour therefore to enter into that reſt; leſt any man fall after " the ſame example of diſobedience. For the " *Logos* of God is quick and powerful, and " ſharper than any two-edged ſword. Neither is there any creature that is not mani- " feſt in his ſight," &c. Likewiſe the Apoſtle Peter, appears to have been in the ſame mind (concerning the Logos), as St John had in the beginning of his Goſpel; when ſpeaking

(*m*) Acts xx. 32. (*n*) Col. i. 25, 26, 27.
(*o*) Titus i. 2, 3. (*p*) Heb. iv. 8,—16.

ing of atheiſtical ſcoffers that ſhould be in the laſt days, he obſerves (*q*)—" That they " are willingly ignorant of this, that by the " *Logos* of God, the heavens were made of " old; and the earth ſtanding out of the wa- " ter; and in the water.—But the heavens " and the earth which are now, are kept in " ſtore by the ſame *Logos*, being reſerved un- " to fire," *&c.*

Let it be added, that Chriſt is not only ſpoken of as the Son of God, under the name of Λογος, but ſometimes ῥῆμα. Indeed, many learned men are of another opinion: and think that *Memra* in the Chaldee Paraphraſes always denotes the *Meſſiah*, to which *Logos* anſwers in the Greek: and that *Pithgama* in the Chaldee, and ῥῆμα in the Greek always mean *verbum dictum*, or *ſcriptum*; the *word ſpoken*, or *written*. But as it has been demonſtrated, that *Memra* cannot always be underſtood in that ſenſe; and the word *Logos* much leſs; ſo it is now to be proved, that ῥῆμα is ſometimes uſed as equivalent to *Logos*, or *Chriſt*: and this will make it certain, that *Pithgama* in the Chaldee is ſometimes rendered ſo likewiſe.

Such then is that memorable paſſage, where *Chriſt* is ſaid not only to be (*r*) " the Brightneſs " of his Father's Glory—but alſo to uphold " all things by the ῥῆμα, *Word* of his Power:" that

(*q*) 2 Ep. iii. 5. (*r*) Heb. i 3.

that is, not by a word ſpoken or written, but by the *Logos* or *Shechinah*—by himſelf as the *Son* of *God*. Chriſt is denoted by this word, when it is ſaid of ſome, that they did not only (*s*) "taſte of the heavenly gift; and "were made partakers of the Holy Ghoſt;" but that they (*t*) "taſted alſo the good Word "of God:" that is, had a taſte of *Chriſt*'s being the *Logos*, by ſuch a manifeſtation and ſuch Miracles, and miraculous gifts, as confirmed his being ſo; and, conſequently, a "taſte of the Powers of the world to come." The expreſſion to *taſte* of the *good Word of God* is parallel, and ſynonimous to that, where Chriſtians are ſaid to (*u*) "taſte that the Lord "is gracious." But the word is expreſsly uſed in this ſenſe in the following paſſage: That (*v*) "the Worlds were framed," or created by the "Word of God:" the Apoſtle John making it plain, that all things were made by the Subſtantial, or Perſonal Word; who was afterwards manifeſted in our nature. One paſſage more may be quoted, leaving every one to judge in which ſenſe the word ῥῆμα is to be taken, *viz.* (*w*) "Being born again, "not of corruptible ſeed, but of incorrup-"tible, by the Word (*Logos*) of God, which "liveth and abideth for ever: for all fleſh is

(*s*) Heb. vi. 4. (*t*) Ver. 5. (*u*) 1 Pet. ii. 3.
(*v*) Heb. xi. 3. (*w*) 1 Pet. i. 23. 24. 25.

" as graſs, &c.; but the ῥῆμα, Word of the " Lord, abideth for ever: and this is the " ῥῆμα, Word, which by the Goſpel is preach- " ed to you."

To return to the *Logos*, If any think the foregoing citations carried too far; let them conſider how very much farther the Fathers and Doctors of the ancient Church have gone (even in explaining the Old Teſtament), and they will ceaſe to wonder. He who is acquainted with the Works of Juſtin Martyr, Tertullian, Origen, Athanaſius, Euſibius, &c. will be ſenſible they found Chriſt in thoſe paſſages, where all later commentators have miſſed him. For when they read, in the Septuagint, that the (*x*) " Heavens were made by the Logos " of God:" that (*y*) " God ſent forth his " Logos, and healed them;" and that (*z*) " the Law of God was to come out of Sion; " and the Logos of God out of Jeruſalem:" when theſe, and the like places occurred, they never underſtood the *Logos* any other way, but as denoting Chriſt. And what is more, even the Arians never ſcrupled to follow the ſame interpretations. They denied, it is true, the Eternal Generation of Chriſt, in that ſenſe in which others ſupported it, yet they

(*x*) Pſal. xxxiii. 6. (*y*) Pſal. cvii. 10. (*z*) Iſa. ii. 3.

they conſtantly aſſerted Chriſt's being the Creator and Governor of the World, under, though not equal to, the Father.

CHAPTER IV.

Chriſt's *Pre-exiſtence*, as the *Logos*, proved and cleared.

To proceed now from the verbal, to the real and material conſideration of this important ſubject.

In order to which theſe points ſhould be particularly, and accurately diſcuſſed, *viz.* 1. Chriſt's *Pre-exiſtence*; 2. His *Divinity*; 3. His being the *Creator* and *Governor* of the *World* in general; and of the *Church* in particular.

The firſt and ſecond of theſe relate more immediately to his *Perſon*; the other to his *Office*, as *Logos*. In treating of the firſt, it will be proved, againſt modern Socinians, 'That 'He whom the Writers of the New Teſta-'ment call Jeſus Chriſt, did actually *Pre-ex-'iſt*; or had a real Being before he was born 'of the Virgin Mary; and appeared in the 'world as man.'

To begin with the teſtimony of John the Baptiſt, who, that he might be faithful to his

Commiſſion, and not keep his hearers in ſuſpence, whether he was the Chriſt or not, told them plainly—that (*a*) " Jeſus was the Meſ-" ſiah; and that though he came after him, " yet he was preferred before him: becauſe " he had been before him; or (as we read the " words) was before him."

One would think theſe plain words contained full evidence of what is now contended for: but the Socinians maintain that the Baptiſt ſpeaks here not of Chriſt's priority, as to *time;* but *dignity:* that is, 'He that comes after 'me, is preferred before me; becauſe he has 'the preference above me;' or thus, more plainly, 'He is more excellent than I am; 'becauſe he *is* ſo.' Were there even ſenſe in this way of interpretation, it would not apply here; for the reaſon which St John gives, is not in the *preſent* but *preter-imperfect tenſe;* that is, 'He is preferred before me, 'becauſe he *was* before me; or becauſe he 'had his *Being*, before I had mine.' Beſides, when John thus teſtifies of Chriſt, he had not entered upon the exerciſe of his Office: ſo that what is ſaid muſt be of his Perſon. This is plain from the following words (*b*), " And of his fulneſs have all of us received, " and grace for grace." As Chriſt had not then preached the Goſpel, whence was it that the

(*a*) St John i. 15. 30. (*b*) Ibid. i. 16.

the Baptiſt, and all others, received of Chriſt's fulneſs, but from him as the *Logos?* The effect muſt ſuppoſe the prior exiſtence of the Efficient; and the ſtreams muſt flow from ſome ſpring, or fountain.

If any ſay, that though Chriſt had not manifeſted himſelf to the people, John knew him perfectly; and therefore may be ſaid to have received of his fulneſs, as a ſcholar does of his maſter's knowledge and learning: and moreover, that the people, being inſtructed by John, might be ſaid to partake of him likewiſe, the expreſs words of the Baptiſt contradict it: for, ſays he (*c*), "I knew him not, but "that he ſhould be made manifeſt," &c.; and again, "I knew him not, but he that ſent me "to baptize with water, the ſame ſaid unto "me," &c.

Another argument our bleſſed Lord himſelf furniſhes, when he repreſents himſelf to the Jews, as the antitype of the ancient Manna (*d*). "Verily verily Moſes gave you not "that bread from heaven: but my Father "giveth you the true bread from heaven. For "the bread of God is he that cometh down "from heaven; and giveth life unto the "world. I am the bread of Life, for I came "down from heaven," &c.

Here it is plain Chriſt calls himſelf the *Living*

(*c*) St John i. 31. 33. (*d*) St John vi. 31, &c.

ving Bread; which came from heaven; and assures us he came thence to this earth: but when he speaks of his *Flesh*, as the sacrifice he was to offer up for the life of the world, he says nothing of the descent of that. This change of expression carefully distinguishes between himself as the *Logos*, who came from heaven; and the *flesh* which he assumed; and in which he appeared. It is in vain therefore, to confound these two, in order to prove that the same is said of Christ's flesh, as of himself.

Socinus and his followers strive to evade the force of this argument to little purpose; by maintaining, that these expressions amount to the same as that (*e*) "the baptism of John "was from heaven: that (*f*) every good and "perfect gift descends from the Father of "Lights: that (*g*) the wisdom which is true "is from above: and that (*h*) St John saw "the holy city of Jerusalem descend from "heaven:" for there is a vast difference between the descent of a *Person;* and the *figurative* descending of *gifts;* or seeing a city descend in *vision*. If therefore these men would enervate what has been asserted, passages must be found, where Prophets or Saints are said to

(*e*) St Matt. xxi. 25. (*f*) James i. 17. (*g*) James iii. 15. (*h*) Rev. xxi. 2.

to deſcend from heaven, when inſpired, or taught from thence.

Nor will it avail our adverſaries to ſay, that Chriſt may be ſaid to deſcend from heaven, becauſe of his miraculous conception: for ſo, in ſome meaſure, was John the Baptiſt's; his mother being paſt child-bearing: but he owns his original to be earthly (*i*).—"He "muſt increaſe, but I muſt decreaſe. He "that is of the earth, is earthly; and ſpeak- "eth of the earth. He that cometh from "heaven, is above all."

If any think this to be ſaid of Chriſt, becauſe he was preternaturally formed in the womb; let him conſider that Adam was formed by the immediate power of God; when there was no man and woman to ſpring from. But is he ever ſaid to have deſcended from heaven? The contrary is thus aſſerted; (*j*) "the firſt man was of the earth, earthly; but "the ſecond man was the Lord from hea- "ven." Our Saviour, ſpeaking of himſelf, as God's great Ambaſſador to men, declares, "I came down from heaven, not to do mine "own will, but the will of him that ſent me:" The Jews upon this reaſon among themſelves, and ſay, (*k*) "Is not this the ſon of Joſeph, "whoſe father and mother we know: how is "it

(*i*) St John iii. 30, 31. (*j*) 1 Cor. xv. 47.
(*k*) St John vi. 42.

" it then that he ſays, I came down from hea-
" ven?" Chriſt, confirming what he had de-
clared by (*l*) new aſſertions, and which cauſed
his diſciples themſelves to exclaim (*m*), " This
" is an hard ſaying, who can bear it;" he is
ſo far from rectifying this their miſtake, up-
on Socinian ground, that he aſks, (*n*) " Doth
" this offend you? What and if ye ſee the
" Son of Man aſcend where he was before?"

Theſe conſiderations bear ſo hard upon the Socinians, that there is only this refuge left them; when driven both from Scripture and Reaſon: 'That God carried Chriſt up to 'Heaven before his Baptiſm, and public ap-'pearing in the world, in the exerciſe of his 'office; to inſtruct him in all things he was 'to do, and ſuffer.' How improbable muſt this be to all ſober perſons, when Scripture is entirely ſilent on a ſubject of ſuch weight. This, if true, would alter the whole ſcheme of the Chriſtian Religion, in that grand article of it—" Chriſt's being called God," and the " Lord from heaven." And can we ever believe that all the New Teſtament Writers, would forget ſo conſiderable a point as this; and take care to inform us of Chriſt's being laid in a manger;—worſhipped by the Eaſtern Sages; offered to God in the Temple; em-braced

(*l*) St John vi. 50, 51, 57. (*m*) Ibid. vi. 60.
(*n*) Ibid. vi. 61, 62.

braced and propheſied of by Simeon; carried into Egypt; and brought back again to Nazareth: that he diſputed with the Doctors, at twelve-years of age; was ſubject to his Mother and Joſeph; and was tempted by Satan?

But, to deal fairly and candidly with our adverſaries, let their defence of this notion be examined. Their firſt argument is taken from that expreſſion in the context (*o*)—" What " and if ye ſhall ſee the Son of Man aſcend, " where he was before?" Here it is of no force to object, that it ſeems improper for Chriſt to call himſelf the Son of Man in this caſe; ſince as ſuch he came not from heaven: for it were eaſy to produce multitudes of places, where Chriſt ſpeaks of himſelf, and aſcribes his works not to his human; but *divine* nature. The meaning therefore plainly runs thus; 'though you think me no 'more than a Man; yet, as he who is now a 'man, came from heaven: ſo I, who am now 'known to you by the familiar deſignation of 'the Son of Man, ſhall be ſeen to aſcend to 'heaven; whence I came to aſſume this na-'ture.'

A ſecond argument (and the only one that carries any ſtrength of evidence with it), is Chriſt's expreſſion (*p*), " No man hath aſ-" cended

(*o*) Ibid. vi. 62. (*p*) Ibid. iii. 13.

" cended into heaven; but the Son of Man " who exiſts in heaven; or (as we render it), " who is in heaven." But it is the opinion of many of the beſt Critics, and Commentators, that the word *aſcended* muſt not be taken here in a literal; but a *figurative* ſenſe. And, indeed, the ſcope of the context ſeems not neceſſarily to import any more. For the deſign of our Lord, is to make Nicodemus ſenſible how little he, and the Jewiſh Doctors of that age, underſtood ſpiritual things, in compariſon of himſelf (*q*). " Art thou a Maſter " of Iſrael, and doſt thou not know theſe " things" I am diſcourſing of, relating to the more perfect ſtate of the Church, under the Meſſiah? Ignorant though as thou art, 'I ſpeak 'what I do know, and teſtify what I have 'ſeen; and you receive not this witneſs. If 'therefore I have told you what relates to 'the ſtate of the Church on earth; and you 'and others believe not; how ſhall ye be-'lieve, if I tell you of things immediately 'relating to the heavenly ſtate? for none of 'you can pretend ever to have ſeen theſe: 'but I, who am the Son of Man, (and ex-'iſt in heaven as I am God) know them ex-'actly.'

But that which ought for ever to ſilence the Socinians, is our Saviour's expreſſing his being

(*q*) St John iii. 10, 11, 12.

being in heaven by the *preſent* participle, and not by the *preterit*; ὁ ὢν ἐν τῷ οὐρανῷ, *who is*, or *exiſts in heaven*: whereas, according to their notion, he muſt have ſaid, who *was*, or *had been* in heaven. Socinus alledges indeed, that the *preſent* is put for the *paſt* time: but it looks rather like the intention of Chriſt, to inſinuate the Divinity of his Perſon; in order to *ſecure* it againſt ſuch ſorts of attack: for otherwiſe, to make the objection of force, ὁ ὤν, the participle, muſt be changed firſt into the Indicative; and the Preſent time, ὁ ἐστι, into the Preterit ὁ ἦν.

If it be farther inſiſted (with Smalcius, and other diſciples of Socinus,) that ſince Moſes was the moſt eminent type of Chriſt, and that he, in order to be fully inſtructed from God, was forty days and nights in the Mount: and therefore, that Chriſt, as the Antitype, ſhould thus be inſtructed in the New Law, he was going to reveal to men: it may be anſwered; that, according to this poſition, if our Saviour was obliged to have his actions correſpond with thoſe of Moſes; he muſt have *twice* aſcended into heaven; as Moſes did to the Mount. Of *which* of theſe two aſcenſions was Chriſt the Antitype?

Beſides there were ſome ſtriking particulars in which Moſes was not the type of Chriſt: ſuch as our Saviour's being in a ſpiritual ſenſe, the

the *Father* of his people; his ratifying and confirming the New Covenant by his own *death:* and his being *Surety* for his people; and their performance of that Covenant.

It is the Apoſtle's plain aſſertion, that (*r*) "as the High Prieſt went once only every "year, with blood, into the holieſt place of "the Temple;" and therein was an actual and eminent Type of Chriſt; who "aſcended "but once into heaven" after his Reſurrection: ſo Chriſt could not aſcend to heaven, till after his ſufferings were over. Herein he correſponded, as antitype; and went into heaven; the *true* holy of holies with blood, as High Prieſt of his people for ever.

There is another argument in point, from our Saviour's own words, (*s*) "I came forth," ſays he, "from the Father; and am come into "the world; again, I leave the world, and go "to the Father." The ſenſe of which was ſo perſpicuous to the Diſciples, that they immediately aſſent to their literal meaning; ſaying, (*t*) "Lo, now ſpeakeſt thou plainly, and "ſpeakeſt no proverbs: by this we believe" (*viz.* thyſelf to be the *Meſſiah;* and thy words to be divine) "that thou cameſt forth from "God."

Since

(*r*) Heb. ix. 7, 12. (*s*) St John xvi. 28.

(*t*) Ibid. xvi. 29, 30.

Since therefore Chriſt ſpeaks here of a real change of place; the weakneſs of the Socinian gloſs upon this text is evident. They alledge, that nothing more is meant, than that Chriſt, as a Divine Perſon, was ſent from God; with a ſpecial delegation, and commiſſion. But if this be all, what is meant by "his lea-"ving the world: and going to the Father?" Was Chriſt's Aſcenſion only a ſpiritual elevation of ſoul? Were the Apoſtles deceived, when they ſaw their Maſter viſibly aſcend towards heaven; till the clouds intercepted between him, and their view of him? Did the Angel mock them, when he ſaid, that (*u*) "the "ſame Jeſus" was to "come down again," (locally and perſonally, at the laſt day) "in "like manner as they had ſeen him go up "to heaven?"

In Chriſt's words, before cited, it is evident he ſpeaks of himſelf, as the Ambaſſador of the Father to men. Now he who is ſent under this character, muſt receive his commiſſion and inſtruction from his Prince, before he go upon his embaſſy. Let it therefore be ſuppoſed an ambaſſador was heard to ſay, 'I 'came from my Maſter to this nation, and 'now I muſt ſhortly leave this country, and 'return to him again:' How abſurd would it be thought to explain theſe words, as Socinus has

(*u*) Acts i. 11.

has done thoſe of our Saviour. And yet no perſon can be imagined to ſpeak more intelligibly than Chriſt does, both here and elſewhere: as when he ſays (*v*), "For Judge-"ment I am come into this world:—(*w*) I "am come a light into this world:—(*x*) "that the Father had ſanctified, and ſent "him into the world." And his Apoſtle was of this perſuaſion, when he writes (*y*), "that "Jeſus waſhed his diſciples feet, as an "example of humility and charity: know-"ing that the Father had given all things in-"to his hands; and that he was come from "God; and was going to God. And there-"fore he tells us, That (*z*) in this was mani-"feſted the Love of God towards us, becauſe "that God ſent his only begotten Son into "the World; that we might live through "him."

Little will it avail our adverſaries to maintain, that to go into the world imports no more than to execute an office; and therefore the Scripture ſays, that (*a*) "falſe prophets are "gone out into the world:" for let them hear the Apoſtle explain himſelf, when he ſpeaks of Antichriſts, (*b*) and falſe prophets; that

(*v*) St John ix. 39. (*w*) Ibid. xii. 46.
(*x*) Ibid. x. 36. (*y*) Ibid. xiii. 3.
(*z*) 1 St John iv. 9. (*a*) Ibid. iv. 1.
(*b*) Ibid. ii. 19.

that " they went out from them," (the So-
" ciety of true Chriſtians) becauſe they were
" not of them," really, and truly. So that the place and perſons determine the ſenſe of the expreſſion; according as (*c*) Clemens (an ancient Chriſtian Writer, and one of the ſame age with St John) explains it appoſitely to the preſent inquiry. He ſays, ' the A-
' poſtles preached by commiſſion from Chriſt,
' as Jeſus Chriſt did by commiſſion from
' God. For Chriſt was ſent from God; and
' the Apoſtles from Chriſt: and theſe two
' Miſſions exactly harmonize, according to
' the will of God.' This expreſſion too may prevent an objection otherwiſe ariſing from our Lord's own words—(*d*) " As thou haſt
" ſent me into the world, even ſo have I ſent
" them into the world."

Nor is there more ſtrength in what the Socinians ſay, when they urge Chriſt's words to Pilate—that (*e*) " to this end was he born,
" and for this cauſe came he into the world;
" that he might bear witneſs unto the Truth." That is, ſay they, Chriſt's coming into the world was poſterior to his being born: but this ſenſe of theirs is contradicted, by Chriſt himſelf; when he ſays to the Father of his Apoſtles,

(*c*) Clem. Rom. Ep. 1. ad Cor. Sect. 42.
(*d*) St John xvii. (*e*) St John xviii. 37.

Apoſtles, that (*f*) " they knew certainly he " came out from God; and did believe that " he had ſent him:" where coming from God, is *prior* to his miſſion. An ingenuous man, therefore, muſt interpret Chriſt's words to Pilate in a conformity to other places of Scripture; and he will find a gradation in them; and the emphaſis laid on the laſt part of the expreſſion: as if he had ſaid, 'for this 'end was I *born*; yea, for this end I *came* '*from heaven* into the world, to bear witneſs 'to the truth; and reveal it to men.'

It ſerves the Socinian cauſe yet leſs, when they attempt to run a parallel between this text; and ſuch expreſſions as the following—(*g*) " The thing proceedeth from the Lord.—" (*h*) And there came a fire out from the " Lord.—(*i*) This alſo (*viz.* the knowledge of " the huſbandman) cometh from the Lord." *&c.* For what compariſon can there be between a *Perſon's* being ſaid to come from God; and ſuch expreſſions as theſe, relating to his *Providence*, *Operation*, or *Efficiency*?

If any perſon ſhould tell us, that ſuch an Eſtate in land was ſent to us from the King; and ſuch a meſſenger was ſent likewiſe: who in his right ſenſes would imagine; that becauſe the ſending of the Eſtate muſt be underſtood

(*f*) St John xvii. 8. (*g*) Gen xxiv. 50.
(*h*) Lev. ix. 24. (*i*) Iſa. xxviii. 29.

derſtood *figuratively*; intimating no more than we ſhould go to poſſeſs it; that therefore the coming of the *Meſſenger* muſt be figurative too? So that when the Socinians argue, that Chriſt's being ſaid to come from God into the world, imports no more than his being born into it; we know not whether their ſubtilty, in finding out evaſions; or their diſingenuity in ſtudying to find them, be the greateſt. Let them try their reaſon upon theſe words of our Saviour, (*j*) "I proceed-"ed forth, and came from God; neither came "I of myſelf; but he ſent me." If we allow a plain and literal meaning to theſe words, a mighty force and energy will be perceived in them: for ſince Chriſt was come from heaven to earth, not of himſelf, or upon any private errand; but by ſpecial delegation from God to men; and which God ſo viſibly ratified, and confirmed by Miracles: there was every reaſon that men ſhould believe his words, and ſubmit themſelves to his Government. In this ſenſe our Saviour judged he ſpake very perſpicuouſly, by the expoſtulation and reproof which follow—(*k*) "Why "do ye not underſtand my ſpeech? even "becauſe ye cannot hear my words." Let the Socinians ponder theſe words: and take heed, that the Saviour's declaration be not

(*j*) St John viii. 42. (*k*) Ibid. viii. 43.

ſadly verified in them; which he applied to the Phariſees of old; (*l*) "For Judgment I "am come into this world, that they which "ſee not, may ſee; and that they which ſee, "might be made blind."

The impartial reader will now, it is to be hoped, reſt ſatisfied; 'That Chriſt had a be-'ing before he was born; or appeared in the 'world as man.' Yet ſome other plain paſſages of Scripture may be propoſed to his ſerious conſideration; if he be content to acquieſce in ſuch evidence; without racking his thoughts to find out evaſions: (though if any doubt remain he may find theſe Scriptures vindicated from all objections, by thoſe who have expreſsly written againſt the Socinians; ſuch as Hoornbeck, Mareſius, Eſſenius, and particularly Placeus.) Let us then call to mind what Chriſt declares of Abraham, (*m*) "That he rejoiced to ſee Chriſt's day; that "he ſaw it, and was glad:" adding that ſolemn aſſeveration, "Verily verily I ſay unto "you, before Abraham was, I am." Can we doubt of Chriſt's pre-exiſtence, when we hear that (*n*) "Moſes choſe rather to ſuffer afflic-"tion with the people of God, than to enjoy "the pleaſures of ſin for a ſeaſon: eſteem-"ing the reproach of Chriſt greater riches, "than

(*l*) St John ix. 39. (*m*) St John viii. 56, 58.
(*n*) Heb. xi. 25, 26.

" than the treaſures in Egypt?" The Apoſtle likewiſe exhorts us not (*o*) " to tempt Chriſt, " as ſome of the Iſraelites of old tempted him; " and were deſtroyed of Serpents." Was not *Chriſt*, if we may believe the ſame Apoſtle, (*p*) " in the form of God, before he took u- " pon him the form of a ſervant, and was " made in the likeneſs of man?" Nay, not only ſo, but we are expreſsly told, even in the old Teſtament, ' That (*q*) he who was to be the ' Meſſiah had his Being of old, even from e- ' verlaſting.'

CHAPTER V.

Chriſt's DIVINITY, or his being *God*, in the real and proper ſenſe of the word, evinced.

HAVING proved the *Pre-exiſtence* of *Chriſt*, againſt Socinians; we proceed now to refute both them and the Arians, (who are more immediately concerned here) by manifeſting the truth of this propoſition, ' That our ' bleſſed Saviour Jeſus Chriſt is *really* and ' *truly God:* ſo as to be neceſſarily diſtinguiſh- ' ed from, and infinitely glorious above, all ' Creatures.'

(*o*) 1 Cor. x. 9. (*p*) Phil. ii. 6. (*q*) Micah v. 2. compared with St Matt. v. 2. and St John vii. 42.

It is not designed here to discourse directly of the Doctrine of the Trinity. They who desire to be informed concerning it, may have recourse to such learned and elaborate Treatises as Dr Stillingfleet's; and others of the Moderns; and the works of Athanasius among the Ancients. If men will be wise above what is written in the word of God; and think it not enough to satisfy their consciences, unless their unbounded curiosity be satisfied also; they need not wonder, if they find themselves surrounded by insuperable difficulties. It should ever be reckoned enough, that our God has commanded us to believe—'That there are Three, however, de-'nominated, each of whom is called God, in 'a sense wherein no creature is, or can be 'called: who, though distinct one from ano-'ther, in respect of Order, and Relations; yet 'each of them partake of the Perfections of 'the Deity: which we can no otherwise con-'ceive of, but as *essential* to it; and *infinite*, 'as being appropriated to it: So as these 'Three are thus One and the same God.' But to our subject.

If Christ *made* the world, (and *governs* it, as will afterwards be proved, as the Sovereign Ruler of it;) it necessarily follows, that he must be truly *God*. Now, with regard to *Creation*, it is plain to every serious inquirer; that

that it is the peculiar property of God to create (*r*). "I have made the earth, ſaith he, "and created man upon it; I, even my hands "have ſtretched out the heavens; and all "their hoſt have I commanded.—For thus "ſaith the Lord, that created the heavens; "God himſelf that formed the earth and "made it; he hath eſtabliſhed it—I am the "Lord, and there is none elſe." Now, that Chriſt created the World, is probable from what follows in the ſame chapter: as where it is ſaid, (*s*) "Look unto me, and be ſaved "all the ends of the earth: I have ſworn by "myſelf, that (*t*) every knee ſhall bow; eve-"ry tongue ſhall ſwear; (*u*) Surely ſhall one "ſay, In the Lord have I Righteouſneſs and "Strength: even to him ſhall men come (*v*). "And all that are incenſed againſt him, ſhall "be aſhamed. In the Lord ſhall all the ſeed "of Iſrael be juſtified; and ſhall glory."

All this account is expreſsly applied to *Chriſt* in the New Teſtament, as theſe references ſhew: and what is ſaid in the preceding chapter, will make it plainer yet (*w*). "Thus ſaith the Lord, the King of Iſrael, "and his Redeemer, the Lord of Hoſts; I am "the Firſt, and I am the Laſt; and beſides

(*r*) Iſai. xlv. 12, 18. (*s*) Iſai. xlv. 22—26.
(*t*) Philip. ii. 10, 11. (*u*) 1 Cor. i. 10. (*v*) Rev. i. 7.
(*w*) Iſai. xliv. 6, 7, 22, 24.

" me he has no God :" (the words *he has* may be ſupplied, as agreeing better with the preceding, than as they are rendered in our verſion ; " and beſides me *there is* no God). " I appointed the ancient people ; and the " things that are coming, and ſhall come.— " I have blotted out, as a thick cloud, thy " tranſgreſſions and as a cloud thy ſins : re- " turn unto me, for I have redeemed thee. " Thus ſaith the Lord thy Redeemer—I am " the Lord that maketh all things," *&c.*

Now it is plain, that the title of *the Firſt and the Laſt* is oftener than once aſcribed to *Chriſt:* and that he is properly our Redeemer ; and pardons ſin; is too clear to be proved. That he " appointed the ancient people and the things " that were to come" will be noticed afterwards. The Apoſtle indeed ſeems to intend this, when he ſays, that God by *Chriſt* made, conſtituted, or managed τὰς αἰῶνας, the (*x*) *ages*, or *generations;* that is, ' the men who lived in ' all ages of the world ;' rather than as our Engliſh tranſlation has rendered them, that God by his Son *made the worlds*.

However, therefore, theſe and the like paſſages are expounded, it is plain, that God appropriates Creation to himſelf ; ſo as to diſtinguiſh himſelf from all creatures. And with what majeſty does He expreſs himſelf (*y*), " Who " hath meaſured the waters in the hollow of " his

(*x*) Heb. i. 2. (*y*) Iſai. xl. 12, 17, 28.

" his hand? All nations before him are as " nothing.—Haſt thou not known, haſt thou " not heard, that the everlaſting God, the " Lord, the Creator of the ends of the earth, " fainteth not, nor is weary?—There is no " ſearching of his Underſtanding."

Now if all this be ſpoken of God the Father, it argues that Chriſt is truly God: ſince it was before ſhewn, that the Creation of the world is alſo aſcribed to him. But what if all theſe lofty characters be directly given to Chriſt? Let every impartial reader judge when he has maturely conſidered the context: and (*new* evidence for any thing I have ever read, or heard of,) whether the whole chapter does not correſpond with it—" Comfort ye, " comfort ye my people, ſaith your God.— " (z) The voice of one that crieth in the wil- " derneſs, Prepare ye the way of the Lord:"— and (*a*) " the Glory of the Lord ſhall be re- " vealed; and all fleſh ſhall ſee it together: for " the mouth of the Lord hath ſpoken it."— (*b*) " O Zion, that bringeſt good tidings—ſay " unto the cities of Judah, Behold our God. " Behold the Lord God will come with ſtrong " hand, and his arm ſhall rule for him. Be- " hold his reward is with him, and his work " before

(z) St Matt. iii. 3. St Mark i. 3. St Luke iii. 4. St John i. 23. (*a*) St John i. 14.
(*b*) Acts ii. 1,—9. 41,—47.

" before him. He ſhall feed his flock like a " ſhepherd; (and then it immediately fol- " lows, Who hath meaſured, &c.) He giveth " power to the faint; and to them who have " no might, he increaſeth ſtrength," &c.

Againſt this interpretation it may be urged, that when Chriſt is introduced afterwards, there is a plain diſtinction between the Creator and him—(*c*) " Behold," ſays God, " my Servant whom I uphold—Thus ſaith " God, Jehovah, I have called thee in righte- " ouſneſs" &c. But this does not enervate what has been advanced; for here Chriſt is only conſidered as *Man*, and *Mediator*; with reſpect to his *State* of *Humiliation* in the world: and therefore it was fit, that God the Father, who ſent him, ſhould be introduced as thus characterizing, and addreſſing him. But in what was cited before, Chriſt is brought in ſpeaking as *God;* and the *Eternal Son:* and therefore, though there are ſome things interwoven, that relate to his appearing in the world as *Meſſiah;* ſtill he ſpeaks as LOGOS, and conſequently as CREATOR.

After all, let the interpretation of theſe paſſages be as men pleaſe; it is plain, that Creative Power is an evident attribute of the true God. Thus Hezekiah judged of old; (*d*) " O " Lord of Hoſts," ſays he, " thou art the " God,

(*c*) Iſai. xlii. 1—8, (*d*) Ibid. xxxvii. 16.

"God, even thou alone; thou haſt made heaven "and earth:" and thus did Job long before him, (*e*) "God alone ſpreadeth out the hea- "vens:" and the Pſalmiſt—(*f*) "that all the "gods of the Nations are idols; but the "Lord made the heavens." Nay, God himſelf aſſures us of the truth of this; when he commands the people of Iſrael to make it known to the Gentiles; that (*g*) "the gods "that had not made the heavens, and the "earth; even they ſhall periſh from the earth; "and from under theſe heavens: but that he "(the God of Iſrael) had made the earth by "his Power; had eſtabliſhed the world by "his Wiſdom; and had ſtretched out the hea- "vens by his Diſcretion." So that if Chriſt were not really God; the Supreme Creator would never allow him to ſhare in this his peculiar honour; by which he diſtinguiſhes himſelf from all Creatures. And therefore, ſince God reveals Chriſt to us as the Maker of heaven and earth, it is an undeniable proof that he is to be owned by us, as the *True* GOD.

As Chriſt's Divinity is thus demonſtrable, from his being the *Creator* of all things; ſo alſo from his *Government* of them as Supreme Ruler. For is it conceivable, that the Father ſhould put all Judgment and Government into

(*e*) Job ix. 8, (*f*) Pſal. xcvi. 5.
(*g*) Jer. x. 11, 12.

into his hands; if he were not endowed with the Divine Perfections?

Here then, that we may not treat of this head on too large a ſcale, let only two Qualifications be conſidered, that all will grant are neceſſarily required in ſuch a Governor, *viz.* That He *knows* all things; and is able to *do* all things, relating to ſuch an extended Empire, as this World. If then it be certain from Scripture, that *Chriſt* has this Knowledge, and this Power; it follows that he muſt be God: eſpecially if theſe be claimed by God as Attributes incommunicable to Creatures.

With reſpect to *Omniſcience*, it is aſſerted of Chriſt, that (*b*) "no one knoweth the Father, "in ſuch a manner as he doth:" and that, indeed, (*i*) "he knows all things." It is frequently aſſerted, that (*j*) "none but God, knows "the hearts, and thoughts of men:" and yet it is plainly aſſerted of Chriſt, that (*k*) he knows the ſame. But not only the Apoſtles ſpeak thus of him, it has alſo the high ſanction of his own words for it, (*l*) "I am he "who ſearcheth the reins, and hearts; and "will give to every one of you according to "his works."

It is no leſs plain, that *Almighty Power* is aſcribed

(*b*) St Mat. xi. 27. (*i*) St John xviii. 4.
(*j*) 1 Kings viii. 39. Jer. xi. 20. and xvii. 10.
(*k*) St John xvi. 30. and xxi. 17. (*l*) Rev. ii. 23.

aſcribed to our Saviour: for as he ſays, in prayer to God the Father, that (*m*) "He had "given him power over all fleſh; to give e- "ternal life, to as many as God had given "him:" ſo he aſſures his Apoſtles, that (*n*) all Power was given to him both in heaven and earth. Hence alſo it is apparent, that our Saviour *Jeſus Chriſt* is truly God.

But, leaving conſequential proofs; let us attend to more expreſs and direct arguments from ſcripture. (Only one thing may be noticed by the way, as a very conſiderable argument concerning the Divinity of Chriſt; and that is, his being ſpoken of as *Jehovah*: for ſo he emphatically is by God the Father —(*o*) "And this is his name whereby he "ſhall be called; JEHOVAH our Righteouſ- "neſs." Whether this denotes the very Eſſence of God; or ſignifies his Independency; or his Supremacy; or his Eternity; or his Efficiency; or his Immutability; ſtill it is evident, that it deſcribes him by ſomething, wherein He is neceſſarily and eſſentially different from all creatures. Again, (*p*) "Thus "ſaith the Lord, he that created the heavens "—I have called Thee," (that is Chriſt, according to the context) "in Righteouſneſs— "I am

(*m*) St John xvii. 2. (*n*) St Mat. xxviii. 18.
(*o*) Jer. xxiii. 5, 6. (*p*) Iſa. xlii. 5, 6, 8. Ch. xlviii. 11. Amos v. 8. and ix. 6. Exod. iii. 14. and xv. 3.

"I am Jehovah, that is my name; and my "Glory will I not give to another." Since then he himſelf gives this name to Chriſt; and orders us to know, and honour him under it; it is a plain demonſtration of what that text aſſerts, "That all men ſhould ho- "nour the Son, even as they honour the Father:" being one with himſelf in Eſſence and Dignity.)

But to proceed to thoſe expreſs paſſages of Scripture which ſpeak of *Chriſt* as God, not in a *metaphorical* but *literal* ſenſe: four inſtances of which (to avoid prolixity) may be ſufficient.

The firſt is, the Apoſtle's deſcription of him as the God and Sovereign of Angels, as well as men: to whom it is commanded, that they ſhould all worſhip him: (*q*) "for to which "of the Angels did God ever ſay, Thou art "my Son, this day have I begotten thee? "But when he bringeth in the πρωτότοκον, the "Firſt-born (or firſt Producer of things) in- "to the world;" that is, when he ſpeaks of Chriſt coming into the world as Mediator, he ſays, "Let all the Angels of God worſhip "him:" and no wonder he ſays ſo, ſince (*r*) "by him all things were made;" or inſtituted and governed before. Therefore he goes on to ſhew, how different Chriſt and Angels are.

(*q*) Heb. i. 6, 7. (*r*) Ver. 2.

are. (*s*) "Of the Angels," his miniſters, or ſervants, he ſays, that "he made them Spi-"rits; and a flame of fire. But unto the Son "he ſaith, thy throne, O God, is for ever and "ever.—And thou, Lord, in the beginning "haſt laid the foundation of the earth; and "the heavens are the works of thine hands. "They ſhall periſh; but thou remaineſt, &c. "To which of the Angels ſaid he at any time, "Sit thou on my right hand? Are they not "all miniſtring Spirits?"

So that it is as plain as poſſible, that Chriſt is the Head, and God of Angels, as well as of men: and that it is the Apoſtle's deſign here to prove him to be the Deity. Now, ſince the Apoſtle brings all his citations from the Old Teſtament; applying to Chriſt what is here ſpoken of the God of Iſrael; it will hence plainly follow, that he who was then known by the title of God and King of Iſrael; was indeed no other than Chriſt.

To give proofs of this, let theſe expreſſions of ſome Pſalms, (which are in a manner one in their ſcope) be duly conſidered. (*t*) "O come let us ſing unto Jehovah: let us "make a joyful noiſe to the Rock of our Sal-"vation.—For Jehovah is a great God; and "a great King above all gods. O come, let "us worſhip, and bow down; let us kneel "before

(*s*) Ver. 7, &c. (*t*) Pſal. xcv. 1,—10.

" before the Lord our Maker. For he is our " God, and we are the people of his paſture. " Harden not your hearts, as in the provoca- " tion; when your fathers (*u*) tempted me, " proved me, and ſaw my works. (*v*) Say " among the heathen, that Jehovah reigneth. " Let the heavens rejoice, and let the earth be " glad before Jehovah; for he cometh, for he " cometh to judge the earth, &c. (*w*) Jeho- " vah reigneth, let the earth rejoice; let the " multitude of the Iſles be glad thereof.— " The heavens declare his Righteouſneſs; and " all the people (or all Nations) ſhall ſee his " glory. Confounded be all they that ſerve " graven images; worſhip him all ye gods;" (or as the (*x*) Apoſtle renders it, " all ye An- " gels:" as it is alſo in the Septuagint, and in the Arabic, Syriac, and Ethiopic verſions: but the Chaldee paraphraſe explains it of all the Heathen nations; including their Princes and Rulers; who before had ſerved Idols.) The Pſalmiſt goes on, " Sion heard and was " glad, becauſe of thy judgments, O Jeho- " vah: for thou Jehovah art high above all " the earth; thou art exalted above all Elo- " him:" *viz.* Angels, Princes, and all thoſe that metaphorically are called Gods. (*y*) " The " Lord

(*u*) 1 Cor. x. 9. (*v*) Pſal. xcvi. 10, 11, 13.
(*w*) Pſal. xcvii. 1, 6, 7, 8, 9. (*x*) Heb. i. 7.
(*y*) Pſal. xcviii. 1, 2, 3, 4, 9.

" Lord hath done marvellous things; (z) his " right hand and his holy arm hath gotten " him the victory. The Lord hath made " known (a) his ſalvation: his Righteouſneſs " hath he openly ſhewed in the ſight of the " heathen. He hath (b) remembered his " Mercy and Truth, toward the houſe of Iſ- " rael; all the ends of the earth have ſeen the " Salvation of our God. Make a joyful noiſe " unto the Lord, all the earth;—for (c) he " cometh to judge the earth. With Righte- " ouſneſs ſhall he judge the world, and the " people with equity."

We might purſue the ſubject through the following Pſalms, (indeed through the greateſt part of the Old Teſtament) and ſhew this point more than perhaps it has ever yet been done: but we muſt ſtop; and leave this hint to the reader's own improvement. In the mean time, the Apoſtle's argument muſt be owned to be a very ſtrong one for the Divinity of Chriſt. For ſince the firſt command is, that (d) " men ſhall have, own, and wor- " ſhip no God but one, (even the God of Iſ- " rael);" and ſince our Saviour aſſures us, (e) " that ſacred worſhip ought to be appropriat- " ed

(z) Iſa. lxiii. 1, 5. (a) St Luke i. 26, 30, &c.
(b) St Luke i. 68, &c. (c) Heb. iii. 3, 6.
(d) Deut. v. 7. and vi. 13, 14. (e) St Matt. iv. 10. St Luke iv. 8.

" ed to God only;" we may therefore certainly conclude, that *Chriſt* muſt be *truly God*; and *the God of Iſrael:* ſince both men and Angels are commanded to own, ſerve, and worſhip him as ſuch.

Another moſt plain and cogent paſſage to this purpoſe, is that of the Apoſtle, (*f*) " We " know that the Son of God is come; and " hath given us an underſtanding that we " may know τὸν ἀληθινὸν," the *True One*; (even him who is the *Logos*, the *Wiſdom*, the *Truth*, &c.) " and we are in this ἀληθινὸς," this *True One*; even in his " Son Jeſus Chriſt. " οὗτος ἐστιν ὁ ἀληθινος Θεὸς καὶ ἡ ζωὴ αἰώνιος." *This ſame is the True God; and Life eternal.* It is well known what pains the Socinians have taken to perſuade us, that the words, *True God*, muſt be joined with the particle *his*; and ſo referred to the Father; and not to Jeſus Chriſt. But what a force this is upon the words! For ἀληθινὸς, (which is twice aſcribed to Chriſt before) can upon no pretence be underſtood in a different ſenſe in this laſt part of the verſe: which is but a continuation of the ſame ſentence. So far is it from this, that the pronoun οὗτος plainly ſhews that Chriſt is denoted here; of whom the Apoſtle is immediately ſpeaking. And it is plain that the ſcope of the Apoſtle throughout the chapter;

(*f*) 1 St John v. 20.

ter; and indeed in all his writings, is to repreſent Chriſt as God: and the object of faith and worſhip. His own words are, (*g*) "Theſe "things have I written unto you, that ye "may know that ye have eternal life; and "that ye may believe on the name of the "Son of God. And this is the confidence, "that we have in him, that if we aſk any "thing according to his will, he heareth us." Beſides, let it be conſidered, that the title of (*b*) "Life Eternal," is frequently given to Chriſt by this ſacred writer; and never to the Father: ſo that the Socinian ſenſe of this text does not agree with the ſtile and phraſeology of St John.

But if we ſhould indeed ſuppoſe that it is of the Father St John ſpeaks, when he ſays, "This is the true God," we would deſire the Socinians to tell us, to what purpoſe the Apoſtle aſſerts, that *God is God;* or the *true God is* the true God; (as the Socinians would reduce it to) for of this none ever doubted. But ſince many might be ſuppoſed to doubt, if Chriſt was indeed the true God; it was very momentous to aſſert this; which flows ſo naturally from all that he had advanced before. Beſides, who can think if he had been of the Socinian principle; and had reckoned

(*g*) 1 St John v. 13, 14, 15. (*b*) St John i. 4, and xi. 25. 1 St John i. 2. and v. 11. 12.

that Chriſt was not the true God; but only metaphorically ſo; (and that conſequently to pay him divine worſhip was really idolatry) he would expreſs himſelf as he does in this verſe? which would inſinuate, at leaſt to ordinary readers, that Chriſt was the true God; and that it was no idolatry, but duty, to worſhip him with the ſame profound Adoration as God the Father. This conſideration is the more weighty, becauſe it plainly appears it was his deſign to caution men againſt idolatry. For after he had affirmed of Chriſt, that he was the *True God* and *Eternal Life;* he immediately adds, (*i*) "Little "children, keep yourſelves from idols." So that by this he plainly ſuppoſes an oppoſition between Chriſt, as the true object of worſhip, and all idols; or thoſe things to which men were apt unjuſtly and ſacrilegiouſly to pay Adoration. Upon the whole, then, it will appear no leſs than a Demonſtration, that St John here aſſerts the *Divinity of our Saviour.*

The third place is no leſs plain and forcible than the former; and ſeems to carry the proof, if poſſible, farther; by repreſenting Chriſt as the *Great* God, as well as the *True* God: for, ſays the Apoſtle, (*j*) "We look "for that bleſſed hope," καὶ ἐπιφάνειαν τῆς δόξης τοῦ

(*i*) 1 St John v. 21. (*j*) Tit. ii. 13, 14.

τȣ μεγάλȣ Θεȣ̃, καὶ Σωτῆρος ἡμῶν Ιησȣ̃ Χριςȣ̃; "and "appearing of the glory of the *Great God*; "and our Saviour Jeſus Chriſt: who gave "himſelf for us; that he might redeem us "from all iniquity; and purify unto himſelf "a peculiar people, zealous of good works." For that Jeſus Chriſt is ſaid to be the *Great God* in this place, as well as *our Saviour*, will be plain to any that read theſe words without prejudice: eſpecially if he compare this verſe with the 10th. If any perſon doubt of this, let him caſt his eyes upon the context; where he will find, that the article is prefixed to the words *the Great God*, without any repetition of it before the next clauſe. Whence he will ſurely be apt to conclude, that the conſtruction muſt be this: "the Ap-"pearance of Jeſus Chriſt; who is the Great "God; and our Saviour."

If this be not thought ſufficient to prove what is deſigned; the truth will be demonſtrated by what follows. We challenge all our antagoniſts to produce one inſtance; where the word ἐπιφάνεια is ever applied to any but *Jeſus Chriſt:* for, beſides the text, this word is but (*k*) *five times* to be found in the New Teſtament: and in each of them it is plainly applied to our Saviour. So that we can never,

(*k*) 2 Theſſ. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10. and iv. 1. 8.

with any colour of reaſon, accommodate this to God the Father: who is not only never ſaid to appear; but expreſsly declared to be (*l*) *inviſible*: that is, never to have appeared *immediately* to any. Therefore we are neceſſitated to explain this word *Appearing*, or *Appearance*, of Jeſus Chriſt; and conſequently, muſt believe that he is indeed the *Great God*: otherwiſe no ſenſe can be made of the text. Beſides, *Appearance* here, being joined with *hope*, plainly determines this to be the meaning of the text: for, according to Scripture phraſeology, Chriſt is emphatically ſtyled the (*m*) *Hope* of his people. Therefore all the fathers and ancient commentators, (within at leaſt my own reading and hearing) harmoniouſly agree in the preceding ſenſe of the words; as the only genuine meaning. And beſides their appropriating the word *Appearance* to our Redeemer, (of which almoſt numberleſs inſtances might be produced) there is ſufficient evidence of this very text being ſo interpreted both by the (*n*) Ante-Nicene and (*o*) Poſt-Nicene fathers.

The fourth and laſt place to be here cited, is the aſſertion of the Apoſtle of the Gentiles; who,

(*l*) 1 Tim. vi. 16. (*m*) Col. i. 23.
(*n*) Hippol. de Antich & Clem. Alex. Adm. ad Gen. p. 5, 6. &c. (*o*) Chryſ. ad Tit. ii. 11. and Theophylact. ad. v. 13.

who, after he had ſaid that (*p*) "Chriſt was "deſcended of Iſrael, according to the fleſh;" or as he was *Man*; adds immediately this account of him, as the *Logos*, or Son of God; that he is "God over all, bleſſed for ever, "Amen." Now if theſe words are ſpoken of Chriſt; our adverſaries profeſs themſelves willing to yield the cauſe to us, *viz.* "That Chriſt "is God in the moſt proper ſenſe;" each of theſe epithets denoting it. For it is certain that ὁ θεὸς ἐπὶ πάντων, is equivalent to that of *Supreme God*, in the ſenſe both of Chriſtians and Heathens: and is the very *Periphraſis* by which the *Gentile* Philoſophers uſually expreſſed the great and Supreme God. Nor will it be queſtioned but that ὁ θεὸς ἐυλογητὸς εἰς ἀιῶνα, *God bleſſed for ever*, is of the ſame kind: and (*q*) frequently uſed in this ſenſe, in the holy Scriptures. So that all the controverſy is, whether theſe expreſſions relate to *Chriſt* immediately; or to *God the Father*.

Beſides then the eaſy and natural conſtruction of the words; it is plain the Apoſtle had not ſaid one word of *God the Father*, in all the preceding verſes. It is true, our Verſion has added his name in the verſe before it, where we read *the Service* of God; but this is not in the Original: and might, with as juſt rea-

(*p*) Rom. ix. 5. (*q*) Pſal. xli. 13. and lxxxix. 52. 1 Chron. xvi. 36. Rom. i. 25. 2 Cor. xi. 31.

ſon, have been added to every one of the other clauſes. Be that as it will, it is impoſſible to accommodate this text either to the Socinian or Arian tenets. The Arians indeed, have ſomething more to ſay than the Unitarians; and yet we find they could never extricate themſelves, when preſſed hard with this Scripture: for theſe words are too plain to admit of any limited ſenſe: ſeeing the Apoſtle is ſpeaking here of Chriſt, as *Logos*, or God; as before he had ſpoken of him as Man. Even that expreſſion, that (*r*) "all things "are put under Chriſt's feet; excepting him "who put all things under him;" is no parallel place to this. For it is plain that there the Apoſtle ſpeaks of Chriſt as (*s*) Mediator, or *Loganthropos*, in relation to his conqueſt over all his enemies: ſo that he gives that caution, leſt any ſhould miſtake him; and alſo to ſhew Chriſt's inferiority and ſubjection, as Man, and Mediator, to the Three-One God. Therefore he adds, that (*t*) "when all things "are ſubdued unto him; then ſhall the Son "alſo himſelf be ſubject (*viz.* as LOGANTHROPOS), to him that put all things under him: "that God (not perſonally, but eſſentially "conſidered as the Father) may be all in all." It is plain, that in our text the Apoſtle ſpeaks of Chriſt as LOGOS.

It

(*r*) 1 Cor. xv. 27. (*s*) Ibid. xv. 25, 26. (*t*) Ver. 28.

It will therefore be aſked, what the Socinians or Arians can ſay to avoid the force of this paſſage of Scripture? All they do or can alledge, amounts to two very frivolous objections only: to which all the force ſhall be allowed them, that they themſelves contend for.

Their firſt objection is, (as it is worded by Grotius; and referred to by Le Clerc.) 'That 'it appears from the *Syriac Verſion*, the an-'cient copies had not the word Θεὸς in this 'place; which, ſays he, agrees better than 'our preſent reading with the phraſeology of 'Paul; who uſes only to call the Father *God;* 'and Chriſt *Lord:* And Eraſmus has obſer-'ved, that thus *Cyprian*, *Hilary* and *Chryſoſ-'tom* read this paſſage of old.' In anſwer to this, (which is all he offers that is material) we ſay, *firſt*, that if the *Syriac* ſhould have read the words as he pretends, it ſignifies nothing; when all the *other* verſions, *viz.* the *Latin*, *Arabic*, and *Ethiopic*, read it as we do: together with all the copies we have of the Greek; and all the Scholiaſts and Commentators extant. (Grotius, indeed, is miſtaken as to the *Syriac;* as has been obſerved by Dr Whitby, in Loc.) In the next place, he is no leſs miſtaken in his three Fathers, for if Eraſmus, on whom he relies, found this reading of his, in thoſe authors; others ſince find the

the contrary in the (*u*) beſt copies. But if this text ſhould be found (as Grotius ſays from Eraſmus), in any of the beſt copies or editions of thoſe authors; we have juſt reaſon to conclude them to be the errors of the *Scribes:* as even Eraſmus acknowledges. For what can we judge otherwiſe, when we find not only all copies and verſions follow our reading; but all the (*v*) other Fathers alſo? And *laſtly*, as to what he ſays of the Apoſtles, uſually calling the Father, *God*, and Jeſus, *Lord* only; we are aſhamed to read ſo frivolous a reaſon: for ſurely he knows Chriſt is often called *God*, as well as *Lord*, by St Paul; Beſides, *Lord* is equivalent to *God;* as it is frequently appropriated to Chriſt; it anſwering to *Jehovah* in the Hebrew; as *God* to *Eloah*, or *Elohim*.

This argument, therefore, failing our enemies, let us hear their other, 'That the words 'ought to be differently pointed than we have 'them; ſo as to make the ſenſe run thus: *of 'whom, according to the fleſh, Chriſt came: God, who*

(*u*) *Cyp.* Lib. ii. Sect. vi. Cont. Jud. Edit. Ox. *Hil.* in Pſal. cxxii. and de Trin. Lib. viii. p. 177. F. and L. iv. p. 75. A *Chriſt.* in Loc.

(*v*) *Iren.* Lib. iii. C. xviii. *Orig.* in Loc. *Tert.* contra. Pract. *Athan.* Orat. ii. and v. Theophy. in loc. *Oecum. Theod. Greg.* the *Great Greg. Nyſſen. Auſtin.* &c.

'*who is over all, be bleſſed for ever*: that is, for 'this mercy.'

But what a perverſion this is, both of the ſenſe, and words, need not be obſerved; ſince Socinus himſelf rejects it: becauſe Θεὸς ἐυλογητὸς, *God be bleſſed*, is found in no author: being indeed an unnatural conſtruction. For wherever theſe words ſignify *God be bleſſed*, ἐυλογητὸς is always put before Θεὸς, with the article ὁ prefixed to the latter. This may be referred to in (*w*) all the places of the New Teſtament, where the words are uſed in this ſenſe. And therefore it is impoſſible, this new-coined conſtruction can ever be admitted: a conſtruction which the ancient Arians never thought of; though it is preſumed they knew the Greek as well as any of the Unitarians. All then that remains with theſe men is to tell us, it is ſtrange the Apoſtle ſhould ſpeak in this ſtrain; when immediately before he was diſcourſing of his *birth* only. But we maintain the contrary. It was very proper to aſſert the *Divinity* of Chriſt here; leſt if he had mentioned his *Humanity* only, ſome might think Chriſt was no more than a mere man: eſpecially as he was writing both to, and of the Jews. Beſides ſince he had ſpoken of Chriſt before, with the limitation of τὸ κατὰ σάρκα, *according to the fleſh*; it was in a manner

(*w*) St Luke i. 68. 2 Cor. i. 3. Epheſ. i. 3. 1 Pet. i. 3.

ner neceſſary, (if it had been only for the ſake of ſenſe, and conſtruction) to add ſomething of him, in relation to the τὸ κατὰ πνεῦμα.

We hope enough has been ſaid to evince the truth of our propoſition, (x) "That Chriſt, "our Saviour, is God bleſſed for ever: that is, "(y) God was manifeſted in the fleſh: and "that he (z) purchaſed the Church with his "own blood." May thoſe who have been incredulous and ſceptical on this firſt and great article of the "Myſtery of Godlineſs;" be now induced to ſay, with Thomas; that Chriſt is now become (a) "their Lord, and "and their God."

CHAPTER VI.

The OFFICE of Chriſt, *as Logos:* two parts of which are treated of here: *viz.* his having *created;* and *governed* the World.

HAVING evinced not only the *Pre-exiſtence*, but *Divinity* alſo of Chriſt, as the *Logos;* we proceed now to conſider his *Office*, as ſuch, viz. *That our Saviour Jeſus Chriſt, as the Logos is he by whom God did firſt create; and afterwards govern the World.*

To

(x) Rom. ix. 5. (y) 1 Tim. iii. 16. (z) Acts xx. 28.
(a) St John xx. 28.

To prove this, the first passage to be produced is that plain and express account which St John gives of it (*b*). "In the beginning "was the Logos; and the Logos was with "God; and the Logos was God. The same "was in the beginning with God. All things "were made by him; and without him was "not any thing made that was made." Let the *Logos* be rendered *Word*, or *Reason*, or *Wisdom*, or by any other name, still it is plain, it is taken *Personally* in this place; for him that (*c*) assumed our nature: and is known to us by the name of Jesus Christ. Of him does the Apostle assert, that all things were made by him: and nothing of all God's creation made without him. So that it must needs sound strange to a candid reader of Scripture, to hear the Socinians tell him, that by *all things*, here said *to be made by him*; nothing else is understood but simply this; that the 'Gospel Oeconomy; and the 'things relating to the New Testament were 'adjusted; and put into order by him.' For besides that they can never make this gloss agree with the text; they are still more confounded, when they consider that St John explains his own meaning fully; when he says, that (*d*) *the World was made by this Logos*. For, granting that the word *World* should sometimes be used in this sense: yet this can never

(*b*) i. 1, 2, 3. (*c*) Ver. 14. (*d*) i. 10.

never help them out. Chriſt, as *Man*, can never be ſaid to make, or conſtitute all things, relating to the Goſpel-ſtate: for did he, in *their* ſenſe, commiſſion an Angel, to certify John the Baptiſt's birth: and his own Miraculous Conception? Could he, in their ſenſe, be ſaid to give John authority to preach, and baptize? Or did he, as Man, direct the Wiſe Men by a ſtar, to the place where he was born? And yet theſe, and ſuch like particulars, related to the New Teſtament Diſpenſation.

To this let us ſubjoin that ſtriking place of the Apoſtle; where he calls Chriſt not only (*e*) "the Image of the inviſible God;" but alſo the firſt "Creator and Producer of every "creature: for," ſays he, (*f*) "by him were "all things created, that are in heaven; and "that are in earth; viſible and inviſible; "whether they be Thrones; or Dominions; "or Principalities; or Powers. All things "were Created by him, and for him. And "he is before all things: and by him all "things conſiſt." It is true, the Apoſtle afterwards gives us an account of Chriſt's conſtituting, and erecting the Goſpel Diſpenſation; when he ſays, (*g*) "And he is the Head "of the Body, the Church; who is the Be-"ginning

(*e*) Col. i. 15. (*f*) Verſe 16, 17.
(*g*) Verſe 18.

" ginning, the Firſt-born from the dead: that " in all things he might have the pre-emi- " nence. For it pleaſed the Father, that in " him ſhould all Fulneſs dwell."

But this is ſo far from enervating what we take to be the meaning of the former verſes; that it confirms our ſenſe of them. For it is plain, that the Apoſtle, after he had diſcovered the Pre-exiſtence of the *Logos*; and deſcribed him as the Creator of heaven and earth; and all the inhabitants of both; deſcends to the conſideration of Chriſt as *Mediator*: whom, *as ſuch*, he deſcribes as the Head of the Church; and beginning of the Goſpel Diſpenſation: " that thus he might have the " Pre-eminence in all things." His meaning therefore is, that he is to the Church in a *ſpecial* reſpect, as *Mediator*; what he was, in a *general* reſpect, to Men, and Angels, and all things, as he is the *Eternal Logos*. This is ſo perſpicuouſly the deſign of the Apoſtle, that a late (*b*) learned Critic, who uſes not to differ from Grotius in ſuch things, does here not only contradict; but judiciouſly refute him and Hammond, as well as Arellius.

And let us venture to add, as probable, that πρωτότοκος is taken by the Apoſtle, in an *active* ſenſe, in the 18th verſe as well as in the 15th;

(*b*) Joan. Cleric. in ver. 15. and 16. Scio non modo, &c.

15th; though we do not mean to ſpeak this with equal confidence; becauſe the evidence from the connection is not ſo clear, and ſtrong, in the latter; as in the former. But ſince it is mentioned as probable; let it be conſidered, that the Apoſtle ſpeaks of the Eminency and Excellency of the *Logos*, in reference to the Creatures, as conſiſting of two things: Firſt, in his *Creating*, and making all things; and, Secondly, in his *Headſhip* over all things he made; as their Lord and Ruler. For not only were *all things made by* him; but *for* him alſo: and as he was *before all things;* ſo he is ſtill more excellent than they, in Nature and Government: ſince by him all things conſiſt; and are managed. The Apoſtle, in giving this account of the *Logos*, ſpeaks of him as *Mediator*, or *Loganthropos:* and as if he deſigned to run an exact parallel, between his relation to the firſt, and ſecond Creation; he proceeds to ſhew us, that the Excellency and Eminency of Chriſt as *Redeemer*, conſiſt alſo in two things: Firſt, in his Headſhip over the Church; and, Secondly, in his being the firſt Producer from the dead of thoſe, who otherwiſe muſt never have riſen again.

For granting πρωτοτοκος here, as well as before, to ſignify the Firſt Producer, or Bringer forth; we muſt ſuppoſe an Ellipſis here,

as

as in the Apoſtle's writings (*i*) there are many. That which ſeems to confirm this ſenſe of the word πρωτοτοκος, is what immediately precedes it; *viz.* ἀρχὴ; which we take in the ſame ſenſe here, as where it is ſaid, that "Chriſt is the Amen; the faithful and true "Witneſs: the ἀρχὴ of the Creation of God." This we render *Beginning*, in a doubtful ſenſe, whether it ſhould be underſtood actively or paſſively: whereas it ſhould rather be rendered the *Efficient*, or *Firſt Cauſe*, and *Original of God's Creation*. As therefore ἀρχὴ, and πρωτοτοκος, are joined together without an article, or any thing elſe to diſtinguiſh, or ſeparate them; the firſt may be taken for the Subſtantive; and the other for its Adjective. The word ἀρχὴ, is indeed taken variouſly; but the ſcope and connection of the words of our text, ſeem plainly enough to determine its ſenſe in this place. For after the Apoſtle had ſaid, "and he is the Head, (Ruler, and Go-"vernor) of his Body the Church;" he adds, ὅ ἐστιν ἀρχὴ πρωτοτοκος ἐκ τῶν νεκρῶν, *who is* (as we may juſtly render the words) *the Efficient*, (or Prince who is) *the firſt Raiſer from the dead*; that is, of the dead. For it was Chriſt that raiſed up himſelf; as he aſſures us, when he ſays, "I have power to lay down my life, "and I have power to take it again."

As

(*i*) Phil. ii. 10. iii. 18. 2 Cor. viii. 23. 1 Cor. xiv. 14, 19, &c.

As this ſeems to be the ſenſe of the place; ſo it ſhews us the force of the Apoſtle's making uſe of this medium, to prove the General Reſurrection; when he ſays, (*j*) "If Chriſt "be not raiſed, your faith is vain; ye are "yet in your ſins. Then they alſo which are "fallen aſleep in Chriſt are periſhed. But "now is Chriſt riſen from the dead; and be-"come the Firſt-fruits of them that ſlept. "For ſince by man came death; by man "came alſo the Reſurrection of the dead. "For as in Adam all die; even ſo in Chriſt "ſhall all be made alive. But every man in "his own order; Chriſt the Firſt-fruits; af-"terward, they that are Chriſt's at his Com-"ing. For he muſt Reign, till he hath put "all his enemies under his feet. The laſt "Enemy that ſhall be deſtroyed, is death—O "death where is thy ſting? Thanks be to "God who giveth us the victory, through "our Lord Jeſus Chriſt."

Now if the Apoſtle only means, in the 18th verſe of the Firſt Chapter to the Coloſſians, that Chriſt is the firſt of thoſe that roſe from the dead; and if he intends no more here by Chriſt's being the *Firſt*-fruits of them that ſlept, verſe 20th: it will be hard to find any ſtrength in his reaſoning here; when he immediately infers from it, verſes 21ſt, 22d, "that as

(*j*) 1 Cor. xv. 17, 18, 20—27, 55, 57.

" as in Adam all die; ſo in Chriſt ſhall all " be made alive." For as the firſt-fruits may be fully ripened; and yet the after-fruits be blaſted: ſo there ſeems to be no cloſe connection between Chriſt's being raiſed up; and the Reſurrection of *others:* ſince Chriſt might obtain this Privilege, upon the account of moſt ſingular Prerogatives, and Excellencies; and yet others fall ſhort of it. But when once we allow, that Chriſt is the *Cauſe* of the Reſurrection, and has obtained *Power* and *Commiſſion* to Raiſe the dead; then his having raiſed Himſelf, is a ſure evidence to us, that as he has Power to raiſe others; as well as himſelf; (the firſt of theſe being the moſt eaſy) ſo he will not fail to approve himſelf faithful to the remaining part of his Truſt and Commiſſion. Upon which account the Apoſtle elſewhere lays the chief ſtreſs of our Chriſtian Security; when he ſays, (*k*) " Who is he " that condemneth? It is Chriſt that died; " yea rather that is riſen again; who is even " at the Right hand of God; who maketh " Interceſſion for us." Let this ſenſe therefore be carried along with us; and we ſhall ſee a ſtrong vein of reaſoning run through the words which we have cited: and indeed through the whole chapter.

But there is one thing that will be no ſmall

(*k*) Rom. viii. 34.

hindrance to the ſenſe given of theſe words; and this is the word *Firſt-fruits*; which can admit of only a paſſive ſenſe: and therefore can be no parallel to *our* ſenſe of πρωτοτοκος; but agrees exactly with the *ordinary* acceptation of it. This is confeſſed to be unanſwerably true, as to the Engliſh word *Firſt-fruits*.

Ἀπαρχὴ ſignifies properly and frequently *Primitiæ*: but ſince the verb ἀπάρχω, (from whence this noun comes) ſignifies the ſame thing with ἄρχω,—*viz.* to *command*; we may juſtly ſuppoſe that ἀπαρχὴ, in this place, is put for ἀπάρχος or ἀπάρχων; which ſignifies the ſame thing with ἄρχος, a *Captain*, or *Commander*: as we read frequently of ἀπάρχων στρατευμάτων, the *General*, or *Commander of an Army*. So that as ἀπάρχος, ſignifies no more than ἄρχος; we have the ſame reaſon to believe that the Prepoſition here, no way hinders the words ἀπαρχὴ, and ἀρχὴ, from ſignifying the ſame thing.

Having therefore given inſtances where ἀρχὴ is taken for a Cauſe: and Perſonally, (the abſtract being put for the concrete; the Office for the Officer) for a *Prince*, or *Ruler*; we have the ſame reaſon to think, that in this place ἀπαρχὴ is taken ſo too: and if ſo, then we may ſee the force of the Apoſtle's reaſoning; when he ſays, 'But now is

'Chriſt

'Chriſt riſen from the dead and become the 'Ruler; or General, and Commander of 'them that ſlept. For ſince by man came 'death, by man came alſo the Reſurrection 'from the dead. For as in, or by Adam, all 'die; even ſo in, or by Chriſt, ſhall all be 'made alive. But every man in his own 'Order; Chriſt firſt, as the General or Lead-'er; afterwards they that are Chriſt's, at his 'coming. For he muſt reign,' &c. This, we truſt, will be found to be no unprofitable digreſſion; even though it amount to no direct proof: ſince it is only propoſed as probable.

To the two proofs already brought for Chriſt's being the Creator of the World; and all things therein; there is one more to be added here (*l*). "And thou, Lord, in "the beginning, haſt laid the foundation of "the Earth, and the Heavens are the work of "thine hands." It were no difficult thing to prove, that a conſiderable part of the Pſalm, from which theſe words are taken, relates ultimately to the *Meſſiah*; and his Kingdom: but we need not inſiſt upon this to them that own the authority of this excellent Epiſtle to the Hebrews. For it is plain, that here theſe words are applied to Chriſt immediately, as one of thoſe things, wherein the Dignity, and

(*l*) Heb. i. 10.

Glory of Chriſt, above the Angels, are conſpicuous. All muſt own this, who will be at the pains to conſider the ſcope and connection of this chapter. Here then there is no room left to diſpute about the word *World*, and ſuch like expreſſions: ſince the Creation of both Earth and Heaven is made mention of, as the work of Chriſt; in oppoſition to the Angels. So that, we truſt, they who hope for Salvation by Chriſt, will not call in queſtion this part of our Saviour's Prerogative; but yield him the Veneration and Obedience, due to the *Creator* of Heaven and Earth.

The ſecond thing aſſerted in the preceding propoſition, was, "That Jeſus Chriſt did not "only Create the World, but Govern it alſo." It was proved before to be Chriſt that appeared to Abraham, with two Angels, whom he ſent to deſtroy Sodom; and deliver Lot: while he himſelf continued; and converſed with Abraham. This being admitted, we have an illuſtrious inſtance of Chriſt's Governing the world at that time as the Logos: for here we find him diſcourſing familiarly with his favourite Abraham; delivering righteous Lot; and hearing Abraham interceding for Sodom. Nay, from this we are taught expreſsly that great truth, we are in ſearch of; that the Logos was *then* known and owned to be "the Judge of all the Earth; for, ſays Abraham,

braham, "Shall not the Judge of the whole "earth do juſtly?"

Here then it may be laid down as a Scripture Rule in this diſcuſſion, 'that whatever 'divine Meſſenger we read of in the Old Teſ-'tament; that appeared to good men; or ſpake 'to them by an articulate Voice; or by 'Dream, Viſion, or other manner of Revela-'tion; to whom the incommunicable Name 'JEHOVAH is aſcribed; or to whom good men 'have paid that *Worſhip* and *Adoration* which 'belong to *God alone;* this Divine Meſſenger, 'I ſay, muſt be owned to be the LOGOS, or '*Son of God;* and can be no other.' The reaſon of this aſſertion is ſelf-evident: for the *Holy Ghoſt* never appeared outwardly as a Man; nor acted perſonally as an external Meſſenger; his Work being inward upon the ſoul, and mind. Neither did the *Father* ever aſſume any outward Likeneſs: his Work being not to be ſent; but to ſend: as ſuſtaining the Dignity of the Deity. Angels, though they are often ſent by God and Chriſt, as Miniſters and ſervants in the affairs of Providence; yet they never aſſumed the name of JEHOVAH; of God in a proper ſenſe; nor ever would, or durſt admit of Divine Honour, or Worſhip to be paid to them. This appears plainly, both from the eſſential difference between God, and the moſt perfect

Creature; which otherwiſe would be confounded: and from the inſtance of the (*m*) Angels refuſing the leaſt degree of Divine Worſhip; on account of this very eſſential Diſcrimination.

This rule being fixed, a few of many Scriptural inſtances to this purpoſe may be noticed. (*n*) "And the angel of the Lord called "unto him (Abraham) out of Heaven, and "ſaid, Lay not thy hand upon the Lad. And "Abraham called the name of the place Je-"hovah-Jireh, *&c.* And the Angel of the "Lord called unto Abraham, out of Heaven "the ſecond time, and ſaid, By myſelf have "I ſworn, ſaith JEHOVAH, that in bleſſing I "will bleſs thee; and in multiplying, I will "multiply thee: and in thy Seed ſhall all the "Nations of the earth be bleſſed; becauſe "thou haſt obeyed my Voice." Here this Angel of the Lord forbids Abraham to do that which *God* had commanded: and who but God can *diſpenſe* with his own expreſs command? Upon hearing his voice Abraham muſt have taken him for JEHOVAH; when from thence he calls the place *Jehovah-Jireh:* that is, *God ſhall behold;* or *God hath ſeen me.* He is expreſsly ſaid to be *Jehovah;* and promiſes Abraham to bleſs and reward him; becauſe

(*m*) Rev. xix. 10. and xxii. 9. (*n*) Gen. xxii. 12, 14—19.

cauſe he had obeyed his voice. By this he ſatisfies him, that it was no other than he who had enjoined him before, by way of trial, to offer up his Son. Beſides we are to remember, that this Angel is ſaid to be no other, than the moſt glorious God himſelf, (*o*) twice in the New Teſtament: And it is remarkable, that the Pſalmiſt owns the ſame glorious Perſon to be God of Iſrael; and Ruler of the World, in a Hymn compoſed wholly to his Praiſe: of whom he ſays, (*p*) "He is the "Lord our God—He hath remembred his "Covenant for ever, which he made with "Abraham, and his oath unto Iſaac," *&c.*

But, leſt any ſhould withhold their aſſent to this explanation of the place, merely becauſe of the word *Jehovah*'s being added to that of the *Angel* of Jehovah; (though indeed it is no more than a *Pleonaſm;* and rather confirms the ſenſe; than makes againſt it) a ſecond paſſage may be produced parallel to the former; and in the interpretation we have given of it, no ways liable to ſuch an objection. This is the inſtance of our Lord's appearing in the burning buſh. (*q*) "And the Angel of the Lord appeared to him "(Moſes) in a Flame of Fire; out of the "midſt of the buſh. And Moſes ſaid, I will "now turn aſide; and ſee this great ſight—

"And

(*o*) St Luke i. 73, &c. Heb. vi. 13, 17, &c.

(*p*) Pſal. cv. 7, 8, 9, &c. (*q*) Exod. iii. 2, 3, &c.

" And when JEHOVAH ſaw that he turned a-
" ſide to ſee, God called unto him out of the
" midſt of the buſh, draw not near hither;
" put off thy ſhoes; for the ground is holy.
" Moreover, he ſaid, I am the God of thy fa-
" ther, the God of Abraham; the God of
" Iſaac; and the God of Jacob: And Moſes
" hid his face, for he was afraid to look upon
" GOD: And Jehovah ſaid, I have ſurely ſeen
" the affliction of my people," &c. This hiſtory the Firſt Martyr, St Stephen, repeats, with very little variation: calling him, that thus appeared, (*r*) *an Angel* of the Lord; and then calling him *the Lord himſelf; and the God of Abraham; and the other Patriarchs.* He farther aſſures us, it was this ſame Angel who delivered the ſame (*s*) Law at Mount Sinai; who led the people of Iſrael through the Wilderneſs; and againſt whom they rebelled, in making and worſhipping the golden calf, &c.

But beſides theſe remarkable inſtances; there is one more which is conſiderable, *viz.* the account of the Angel's wreſtling with Jacob. With this hiſtory we may connect the comment which the Prophet Hoſea has given us. (*t*) " Jacob," ſays he, " took his brother
" by the heel in the womb; and by his
" ſtrength

(*r*) Acts vii. 30, 31, &c. (*s*) Ver. 38, &c.
(*t*) Hoſ. xii. 3, 4, 5.

" ſtrength he had power with God: yea he " had power over the Angel; and prevailed. " He wept and made ſupplication unto him. " He found him in Bethel; and there he " ſpake with us; even Jehovah, the God of " Armies, whoſe memorial is Jehovah:" or, he who is known by his incommunicable name Jehovah; as being the Great and Supreme Lord of all.

Here the Prophet ſets before Iſrael the example of Jacob their father; that he might incite them to act more worthy of ſuch an anceſtor: and therefore he immediately ſubjoins this advice, " Therefore turn thou to " thy God; keep Mercy, and Judgment; " and wait on thy God continually." As if he had ſaid, ' Art thou not aſhamed to own ' thyſelf the ſeed of Jacob; when thou haſt ' caſt off the God who exalted him; and ' whom he faithfully ſerved? Remember how ' he was marked out to have the preference ' before his elder brother, even when he was ' in the womb:' God telling Rebecca, (*u*) " That two Nations, which ſhould be very " different from each other, were in her womb: " and that the elder ſhould ſerve the youn- " ger." As a prefiguration of this, when *Jacob* was *born; his hand laid hold on Eſau's heel.* Accordingly, when he grew up he not only obtained

(*u*) Gen. xxv. 23.

obtained the Bleſſing, which his father had deſigned for Eſau; (as before he had procured the ſurrender of the privilege of the Birth-right) but he had this bleſſing and right confirmed and ratified to him by God himſelf; firſt at Bethel; and afterwards at Penuel.

Theſe two accounts deſerve a very ſerious conſideration. Let us therefore call to mind, that when Jacob was obliged to flee from his father's houſe; being forced to lie in the fields all night, God was pleaſed, in a dream, to give him an emblematical repreſentation of his Providence, and method of his Governing the World; under the hieroglyphic of a (*v*) "Ladder that reached from heaven to "earth; upon which the Angels were ſeen, "in a quick ſucceſſive motion, aſcending and "deſcending: and above which, Chriſt is "repreſented as their Lord and God: pre-"ſiding over them." That this was Chriſt, appears not only from what has been ſaid: but alſo from what will ſhortly follow. Here Jacob has the Bleſſing, given before to Abraham and Iſaac, transferred to him. This obliged Jacob, when he awoke, to (*w*) dedicate himſelf to God; and enter into Covenant with him, in a very ſolemn manner. When Jacob afterwards returned home, God, who had obliged Laban to do him no hurt, that he

(*v*) Gen. xxviii. 12. (*w*) Ibid. 16, 20.

he might remember to whom he owed his preſervation; as well as all the bleſſings he was poſſeſſed off; and that he might not be diſcouraged at Eſau's drawing near; renewed his former dream to him, as to the deſign of it, by another emblem of God's care of him. He repreſented to him, firſt the Angels of God, diſtinctly drawn up in order as an army; as if they had been men; but yet ſo as by their glory and majeſty, Jacob knows and owns them to be Angels. Afterwards, when Jacob had retired and was alone, the General of that Hoſt (*x*) appears in the ſhape of a man: aſſuming that body or vehicle as a prefiguration of his Incarnation. In this ſhape and appearance, he wreſtled with him; that he might give him opportunity to intercede with him for his bleſſing: and alſo emblematically apprehend the prevalency of Prayer. Therefore Hoſea ſays, "He prevailed by weeping; and ma-"king ſupplication unto him."

The great point in all this account is, to make it apparent that Chriſt himſelf was the Agent. To whom elſe can the characters of a Man; an Angel; or rather the Angel of God, and of Jehovah be aſcribed? May it not indeed be aſked, whether Chriſt does not inſinuate here, that he was both God and Man, in

(*x*) Gen. xxxii. 24, &c.

in theſe words, "Thy name ſhall be called "Iſrael: for, as a Prince, thou haſt power; "or haſt prevailed with God, and with men?" Indeed the Hebrew word is plural; but ſo alſo is that which yet we are obliged to render God in the ſingular. And why may we not then ſuppoſe that the former may admit alſo of being in the ſingular here; as the Syriac Verſion renders it, 'Non vocabitur no-'men tuum amplius Jacob; ſed Iſrael; quia 'fortis fuiſti cum Angelo et cum Viro; et 'polluiſti viribus?' And if ſo, then the meaning may be this—'Thou haſt as a Prince 'prevailed with one, who is both God and 'Man.' Hence we ſhall clearly underſtand, why this glorious Angel refuſes to comply with Jacob; when he deſires to know his Name. "Wherefore is it, ſays he, that thou "doſt aſk after my name?" as if he ſhould ſay, 'Why doſt thou farther inquire after 'my Name; when I have inſinuated it to 'thee already? Didſt thou apprehend my 'meaning, in what I juſt now ſaid to thee, 'thou wouldſt find, that in giving thee a new 'name, I have given thee an intimation al-'ſo of that Name I ſhall be known by, when 'I ſhall aſſume a laſting Body; and dwell 'among men.'

But let this be true or not, ſtill it is plain that this Man and Angel was *God;* and therefore

fore no *ordinary* Angel: and that, again, this God and Jehovah acts as an Angel, and as a Man; and therefore not as the Father, or Holy Spirit. So that, upon the whole, it is as plain as almoſt any thing of this kind can be; that he who is called ſometimes the Angel, or Meſſenger of Jehovah, or God the Father, and ſometimes Jehovah himſelf; (as being truly and really God; of the ſame nature with his Father) can be no other than the '*Eternal* LOGOS: who was expected by 'the Jews under the name of *Meſſiah;* or the 'great Prophet, and King of his people; to 'appear viſibly in this world: and, ſince his 'aſſuming our nature, is known by the name 'of *Jeſus Chriſt.*'

Therefore we may venture next to aſſert, that it was he, whoſe voice Adam and Eve heard walking in the garden: (the Father never being ſaid to deſcend, or ſpeak immediately) who arraigned them, and the ſerpent; and paſt ſentence upon them; intermixing the Promiſe of his own coming. It was he who ſwept away the old World by a flood; and preſerved Noah and his family. It was he that curſed Ham, and his Son Canaan, by the mouth of Noah; and inſpired him prophetically to bleſs Shem and Japheth. It was he who called Abraham; and eſtabliſhed his Covenant with him. It was God the Father

mediately,

mediately, and the Son immediately, that directed and performed all that is attributed to God; in the Old, as well as in the New Teſtament. It was this Jehovah, that rained brimſtone and fire upon Sodom, from his Father Jehovah, by his command; and in concurrence with his will. It was this Angel of Jehovah that bleſſed Jacob, when oppreſſed by Laban; and aſſured him he was the ſame God that appeared to him in Bethel. It was he in whoſe name Jacob bleſſed the two ſons of Joſeph, † when he calls him indifferently God; and the Angel of God: ſaying, (*y*) "God, before whom my Fathers Abraham, "and Iſaac did walk; the God which fed "me all my life, unto this day; the Angel "which redeemed me from all evil; bleſs "the Lads," &c. It was he who called up Moſes, Aaron, Nadab, and Abihu, and the (*z*) ſeventy Elders of Iſrael, into the Mount; where they ſaw this God of Iſrael in a myſtical Repreſentation: into whoſe preſence, (as their peculiar King) they were admitted, as it were, to eat and drink, as a mark of his peculiar condeſcenſion and favour. It was he who cauſed the face of Moſes to ſhine; and thereby obliged him to (*a*) cover it with a vail. (To which hiſtory the Apoſtle alludes;

† No. 7. Part II. (*y*) Gen. xlviii. 15, 16.
(*z*) Exod. xxiv. 9, 10, 11. (*a*) Ibid. xxxiv. 29, 33.

ludes; ſo as to let us know, that the ſame Jeſus, who ſo ordered it in his Providence, that Moſes was forced to vail his face, as a token of the type of that State and Diſpenſation, has now removed the vail; ſo that we may, "with open face, behold the Glory of "the Lord)." It was this Jehovah who appeared to Joſhua, under the emblem of the Captain of the Armies of Iſrael, to deſtroy their enemies; and give them entire poſſeſſion of the land of Canaan: and whom, upon that account, Joſhua fell down before, and worſhipped, as his God, and Commander. Nay farther, it was this King who governed Iſrael as he pleaſed, by raiſing up Judges one after another to rule them: and who puniſhed or delivered that Nation, as they behaved to him and them. Thus it came to paſs when they deſired a King, God looked upon it as high treaſon againſt himſelf; and an open rejecting him to be their Sovereign.

From theſe hints, (and many more might be given) we may ſee how juſtly this truth of Chriſt's Government of the World; and particularly of the Jews, is referred to ſo frequently by the Writers of the New Teſtament. For hence it is ſaid, that (*b*) "Moſes choſe "to ſuffer affliction, rather than to ſin; as "eſteeming the reproach of Chriſt, better "than

(*b*) Heb. xi. 25, 26.

" than all the treaſures of Egypt." Upon the ſame account, we are exhorted (*c*) " Not " to tempt Chriſt, like the Iſraelites in the " Wilderneſs." Hence it is alſo St Peter aſſerts, (*d*) " That Chriſt, by his Spirit, did irradi- " ate the Prophets of old, with all thoſe pre- " dictions we find in their writings, of Chriſt's " ſufferings." To all which may be added this one aſſertion of Scripture, that (*e*) " Chriſt " went and preached to the Spirits, which are " now in priſon; and which were diſobedi- " ent in the days of Noah." It is of no conſequence to examine here, the various comments on this place; whether Chriſt by Noah did preach of old to the Antediluvians; or whether he went down to Hades, or Hell, after his death, to preach to them perſonally. It is enough to demonſtrate to us, that thoſe old ſinners were the Subjects of Chriſt; that he was concerned in them, and with them; and conſequently, that thoſe who lived before the Flood, as well as ſince that time; were under his Law and Government: and obnoxious to his righteous Judgments †.

(*c*) 1 Cor. x. 9. (*d*) 1 Pet. i. 11.
(*e*) Ibid iii. 19, 20.
† No. 8. Part II.

CHAP-

CHAPTER VII.

An account of the Government of Chriſt, as the *Logos*, over the *Church*.

* IN explaining the clauſe, " This is my " Beloved Son," it was laid down as unqueſtionable, ' That Inviſibility is ever ſpoken of ' in Scripture as one of the peculiar proper- ' ties of God the Father.' To prove this, thoſe words were cited where it is ſaid, that (*f*) " he dwells in Light inacceſſible, whom " no man hath ſeen or can ſee." He never appeared to men under any Symbol, Emblem, or Repreſentation immediately expreſſive of Himſelf. This our Saviour means certainly, when he ſays of his Father, (*g*) " that " no man ever ſaw his ſhape;" that is, any *Emblem* of his Perſonal preſence: for he cannot poſſibly be ſuppoſed to ſpeak of a proper Shape; ſince this were to make him corporeal. It is plain, therefore, that the Inviſibility of the Father, is contra-diſtinguiſhed from the Viſibility of the Son; becauſe as we are poſitively told, (*h*) " that no man ever ſaw the " Father;" ſo we are certain that " the Son

* P. 282. Chr.

(*f*) 1 Tim. vi. 16. (*g*) St John v. 37.

(*h*) 1 St John iv. 12.

" did appear, and was ſeen:" and that through Him only, we know God the Father. It was (*i*) " the only begotten Son, who is in the " boſom of the Father, that hath declared " him." It is through him only, and his Revelation of him, that we know any thing of the Father; concerning his Being, Attributes, or Will. Whence it is, that our bleſſed Saviour checks Philip ſo ſharply, when he deſired to ſee the Father—(*j*) " Have I been " ſo long with you; and yet haſt thou not " ſeen me Philip? He that hath ſeen me, hath " ſeen the Father alſo."

In the next place, therefore, it is as plain as any thing can be, 'that the Scripture gives 'it as the property of the Son to be Viſible:' for as (*k*) " God the Son was manifeſted in " the fleſh," ſo the Father is no otherwiſe diſcoverable, than in and through Chriſt. He is Εἰκὼν τοῦ Θεοῦ, (*l*) *The Image, or Repreſentation of the Inviſible God:* by whom he that is inviſible to us as to his Eſſence, is made manifeſt as to his eſſential Attributes, or Properties: by the Purity, Wiſdom, Kindneſs, Faithfulneſs, and Power; which appeared ſo conſpicuouſly in our Saviour. An inviſible God can be no otherwiſe apprehended, and ſeen by men: for, (*m*) " from the Creation of the world, the inviſible

(*i*) St John i. 18. (*j*) Ibid. xiv. 9.
(*k*) 1 Tim. iii. 16. (*l*) Col. i. 15. (*m*) Rom. i. 20.

" viſible things of God, *viz.* his Power and " Godhead, have been made known by the " things that are made." So that we muſt conclude, that he who in the Works and Performances of the Old and New Creation, has given us ſuch eminent Declarations of theſe Divine Attributes; is juſtly to be called the *Image of God*: in and by whom, the Father is ſo fully diſcovered, and manifeſted.

Therefore he is elſewhere called the (*n*) *ἀπαύγασμα τῆς δόξης, the brightneſs, reſplendence, or ſhining forth of the Father's Glory:* a metaphor taken either from Fire in general, or from the Sun in particular. * Tatian ſpeaks of it in the firſt ſenſe, ſaying, 'that the Son 'proceedeth from the Father, as one torch is 'lighted by another.' To the ſame purpoſe (*o*) Juſtin Martyr compares it to 'Fire that 'is kindled by fire, without any diminution 'of that which kindles it.' He ſpeaks of it alſo in the latter ſenſe, when he tells us, that the Son proceedeth from the Father, as (*p*) *τὸ τῦ ἡλίȣ, φῶς*, 'as the Light of the Sun from 'the body of that glorious Luminary; with-'out any diviſion, or ſeparation.' But this is only an introduction, to what the Apoſtle before quoted, ſays of Chriſt, that he is alſo (*q*) *χαρακτὴρ τῆς ὑποστάσεως ἀυτῦ, the expreſs Image,*

 Impreſſion,

(*n*) Heb. i. 3. * Page 145. (*o*) Dial. cum Tryph. p. 358. D. E. (*p*) Ibid. (*q*) Heb. i. 3.

Impreſſion, or *Repreſentation*, *of his Father's Perſon*; or *Subſiſtence*. Thus alſo (*r*) Philo calls him God's Eternal Image; and the Image of God, by which he made the world. From all this, therefore, (and much more might be added) it plainly appears, that God the Father never appeared to men, but mediately through the Son: for he, ſuſtaining the glory and dignity of the 'Deity, did ever act to us 'both as Supreme, and offended, though re-'concileable:' and therefore could only act through the intervention of another. Hence it naturally and neceſſarily follows, that it was Chriſt who appeared of old; and likewiſe acted always as King of the Iſraelitiſh Church, and Nation.

THIS leads us to conſider particularly the moſt eminent Symbol that Chriſt was known by, both of old, and in the latter times: *viz.* that of Celeſtial Light, or Fire: which the Jews call the SHECHINAH.

To give a diſtinct idea of it, nothing can be more expreſſive, than the Appearance of the Lord, when he gave the Law from Mount Sinai, as deſcribed by Moſes; who having ſeen it, deſcribes it thus: (*s*) "A Cloud co-"vered the Mount; and the Glory of the "Lord (or the SHECHINAH of the Lord, as Jo-"nathan calls it in his Paraphraſe), abode up-"on

(*r*) De Confuſ. Ling, p. 267. B. (*s*) Exod. xxiv. 15, &c.

" on Mount Sinai: and the cloud covered " it ſix days. And the ſight of the Glory of " the Lord was like burning Fire, on the top " of the Mount; in the ſight of the children " of Iſrael."

This *Glory of the Lord*, or the SHECHINAH, is applied to God thus manifeſting himſelf, by the Prophet Habakkuk in theſe words; (*t*) " God came from Mount Teman, and the " holy One from Mount Paran." A plain repetition of what Moſes ſays, when he begins to bleſs the Tribes; " The Lord came from " Mount Sinai; and roſe up from Mount " Seir;" (of which Teman was part, towards the ſouth) " and he ſhined from Mount Pa- " ran;" (which was (*u*) contiguous to Mount Sinai) and then the Prophet adds, " His Glo- " ry covered the Heavens; and the earth was " full of his praiſe: And his Brightneſs was " as the Light. He had Horns, (Rays or " Beams) coming (from; or ſtreaming, and " darting) out of his hand: and there (or in " theſe) was the hiding of his Power;" or the Emblem of it.

That all this relates to the giving of the Law from Mount Sinai, is plain from what is immediately added by Moſes, " And he came " with ten thouſand of his Saints (or of glo- " rious Angels and Spirits from Heaven,) and

(*t*) Chap. iii. 3. 4. (*u*) Num. x. 12. and xiii. 26.

" from his right hand went a Fiery Law for " his people:" (or as the Paraphraſe of Onkelos excellently renders the words, ' He gave ' us a Law, written with his own right hand; ' from the midſt of the fire') The Commandments of that Law, Habakkuk compares to *Horns* coming out of his right hand, to ſhew their authority and power; Horns in Scripture always denoting Honour and Authority; and the Right hand, Power and Efficiency. So that theſe being figuratively attributed to God, even to God the Son, denote *his* authority and Power in delivering the Old Law: and conſequently the Authority of the Commands of that Law, thus promulgated †.

We find, indeed, that when the Son of God, in ruling the Jewiſh Nation, gave any Public Diſcovery of his favour and kindneſs; there was almoſt conſtantly ſome new appearance of the *Shechinah*. We have already mentioned his preſence upon Mount Sinai: and we may now bring other Examples in proof.

When the *Preſence* or *Glory* of *God* left the Mount, and took poſſeſſion of the Tabernacle; we have this account of it; (*v*) " The " Cloud covered the Tent of the Congregation; " and the Glory of the Lord, (the clear Lu- " minous Body, like devouring Fire) did fill " the

† No. 9. Part II.

(*v*) Exod. xl. 34, 35.

" the Tabernacle:" and that in ſuch a manner, that " Moſes was not able to enter into " the Tabernacle." And as thus the *Shechinah* ſeems to have increaſed in brightneſs, when it left Mount Sinai, to dwell in the Tabernacle; ſo we find it appeared as illuſtriouſly at the Dedication of the Temple afterwards: when it left a moveable Tent, for a fixed Habitation. After the Prieſts had carried the Ark into the moſt ſacred place of the Temple; and were returned, (*w*) " The Cloud filled " the Houſe of the Lord; ſo that the Prieſts " could not ſtand to miniſter, becauſe of the " Cloud: for the Glory of the Lord, (the *She-* " *chinah*) had filled the Houſe of the Lord."

This appearance might be traced in innumerable particulars: but a few more at preſent may ſuffice. It was by the appearance of the *Shechinah* of Old, that the *Sacrifices were conſumed*, which were offered up to God: a certain Evidence and Pledge of God's favourable acceptance. (*x*) " The Glory of the Lord," ſays Moſes, " appeared; and there came a fire " out from before the Lord, and conſumed up- " on the Altar both the burnt-offering; and the " fat:" and the like appearance we read of (*y*) afterwards. Therefore, ſuch evidences of God's favour were thus prayed for, (*z*) " Thou " that dwelleſt between the Cherubims; ſhine " forth

(*w*) 1 Kings viii. 10, 11. (*x*) Lev. ix. 23, 24.
(*y*) 2 Chron. vii. 1, 2, 3. (*z*) Pſal. lxxx. 1.

" forth." Hence God is ever repreſented as (*a*) " Dwelling in Light inacceſſible," ſurrounded with Clouds and Fire. (*b*) " Out of " Sion God hath ſhined." Again, " our God " ſhall come, and a Fire ſhall devour before " him; and it ſhall be very tempeſtuous round " about him." Nor did he only reward his friends, but puniſhed tranſgreſſors alſo, through this medium. (*c*) " He conſumed " Nadab and Abihu for offering ſtrange fire," by fire ſent down from himſelf. In like manner he deſtroyed (*d*) " the two hundred and fifty " men that offered incenſe." By ſuch an Emanation alſo he is ſaid to " have looked through " the Cloud upon the Egyptians (*e*);" ſo as to terrify and confound them; and make them ſadly ſenſible, that *He* fought againſt them.

After all that has now been ſaid, we may be able to form ſome tolerable IDEA of the *Shechinah*. So that when we read or hear of the Light, or Fire, which the Sacred Writers call the *Glory of God;* and the Jewiſh Paraphraſts the *Shechinah;* it was no more than a mere *Symbol* of God's Preſence, and peculiar Abode; even as the *Dovelike appearance* that deſcended upon Chriſt at his Baptiſm is called the Holy Ghoſt. Only ſince by an uſual figure;

(*a*) 1 Tim. vi. 16. (*b*) Pſal. l. 2, 3.
(*c*) Lev. x. 2. (*d*) Numb. xvi. 35.
(*e*) Exod. xiv. 24, 25.

figure, we call an Image or Emblem of a thing, by the name of that which is ſignified by it; the Spirit of God is pleaſed to condeſcend to ſpeak to us in our own imperfect language. He himſelf ſays to Moſes, (*f*) "Lo, I come to thee in a thick Cloud:" and again, (*g*) "I will appear in the Cloud upon "the Mercy-Seat." So alſo in the appearance or Manifeſtation of God's Preſence with Elijah, it is ſaid that, (*h*) "he was not in the "Wind, Earthquake, or Fire, but in the ſtill "ſmall Voice."

Hence it comes to paſs, that even the *Appendages* are ſpoken of, as the *Shechinah* itſelf: particularly the Tabernacle, Temple, and Ark. Of the laſt this is ſpecially obſervable in that Pſalm, which David compoſed upon bringing the Ark into Sion; that it is called *the King of Glory*; as being the Symbol or Enſign of his Preſence: (*i*) "Lift up your heads, O ye "Gates, (of the Fort of Sion) and be ye lifted "up ye everlaſting, (or ſtrong and durable) "doors; and the King of Glory ſhall come in." God, moreover, ſo manifeſtly owned this Symbol and Pledge of his Preſence, that when (*j*) Uzza, in an unbelieving and undutiful manner, attempted to ſupport the Ark, when the oxen

(*f*) Exod. xix. 9. (*g*) Lev. xvi. 2.
(*h*) 1 Kings xix. 11, 12. (*i*) Pſal. xxiv. 7, &c.
(*j*) 1 Chron. xiii. 9, 10.

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(*j*) 1 Chron. xiii. 9, 10.

oxen who drew it ſeemed to ſtumble; he was immediately ſtruck dead upon the place. What is added is remarkable: (*k*) "And he died "there before God," that is, before the Symbol of his Preſence: therefore the Ark was called the (*l*) "Ark of God's ſtrength." When it moved, Moſes ſaid, (*m*) "Ariſe, Jehovah, "and let thine enemies be ſcattered!" and when it reſted, "Give reſt, Jehovah, unto the "many thouſands of Iſrael!"

LET us in the next place, trace the APPEARANCES of the *Shechinah;* both through the Old and New Teſtament.

Little can we hope to add which is new, to that learned Diſquiſition of Dr Tenniſon's, the preſent Arch-biſhop of Canterbury's (*n*) Diſcourſe on Idolatry. But the ſubject being inexhauſtible; it may not be unuſeful to glean after the beſt ſickle.

There is nothing in Nature more wonderful and myſterious; more glorious and pleaſing; or more uſeful and advantageous, than LIGHT: eſpecially when accompanied with a due temperature of cheriſhing and reviving Heat. Therefore, upon the ſuppoſition, that God thought fit to give us any Emblem of Himſelf; it is not poſſible to conceive any ſo proper

(*k*) 1 Chron. xiii. 9, 10. (*l*) Pſal. cxxxii. 8.
(*m*) Numb. x. 35, 36. (*n*) Chap. xiv.

per and ſtriking as this. It is by Light and Heat that all creatures ſubſiſt, live, and act: though too much of either is confounding, and even deſtructive. The motion of Light is ſo inconceivably ſwift, that it ſeems to be inſtantaneous; without any ſucceſſion: and though it ſhine upon the vileſt things, yet it is not thereby in the leaſt tainted. Nothing then being more expreſſive of the Divine Nature, and Operations, than this; Divine Wiſdom has condeſcended to make choice of it to diſplay Himſelf to the children of men.

God knew how much mankind were liable to be impreſſed by ſenſible objects. He ſaw how little the generality of men, ſince the fall, were capable of conceiving of Spiritual things, eſpecially of *Himſelf*, unleſs through ſome material or external helps: and that without theſe, Philoſophical and Theological Theories, and Reaſonings, would be too refined to impreſs the common people, either as to the Belief of a Deity; or the Practice of Religion. He knew alſo, how prone men were to Idolatry. He foreſaw under what ridiculous and ſtrange forms, they would worſhip the Godhead. Therefore, to avoid all extremes, he was pleaſed to make choice of this Emblem of his Preſence; which might at once impreſs mankind as ſenſibly as if he had appeared in a human ſhape; and yet leave no

room

room at all to depicture or worſhip him, under any Similitude.

'He then who manifeſted his Preſence by 'this external and viſible Glory, was truly the 'Son; and not the *Father*.'

That it was He who made the World, and particularly Adam to inhabit it, is what all the Ancients agree in. That Adam was made after the *Image* of the *Shechinah*, is no leſs unconteſted among Jews and Gentiles: becauſe the Father never had any Image, but his Son. (Whence Philo calls the 'World and Man, 'the Images of the Archetypal Image, or Ex-'amplar of God.') This *Shechinah*, as the Delegate or Subſtitute of his Father, gave Adam that Law, by which he was to conduct himſelf; with the ſuperadded threatening, in caſe of diſobedience. When Adam ſinned, (*o*) "His tremendous voice, was heard in the "garden; where he is ſaid to have walked, "in the cool of the day."

Probably this was in human ſhape, though awfully ſurrounded with Light and Clouds. All the three Targums agree, it was the voice of the *Memra*, or *Shechinah* of God, that Adam and Eve heard in the garden, when they had hid themſelves: and all the ancient Chriſtian writers are agreed, it was Chriſt who arraigned, tried, and condemned Adam and Eve;

(*o*) Gen. iii. 8, 9.

Eve; and the Serpent: that it was he who appointed the "Angel with the Flaming "Sword;" (or tail of a winged Seraph, that looked like a fiery ſword) "to guard the way, "that led to the tree of life." But whatever that was, it was certainly the Emblem of the *Shechinah*, and the Enſign of his commiſſion and authority; which our firſt parents knew; and were obliged accordingly to obey.

After the expulſion of Adam out of Paradiſe; we read of no appearance of the *Shechinah*, (though no doubt there were many) before the Flood: Only we may ſuppoſe, that ſomething of this kind is inſinuated, in the account we have of God's approving (*p*) Abel in his Sacrifice. How elſe did Cain obſerve that God had regard to his brother's offering, and not to his? Was it not from hence, that the "Fire of the Shechinah came down upon "Abel's ſacrifice," in like manner, as it did on Elijah's afterwards, in the conteſt between him, and the Prieſts of Baal? Now, as it is probable, that the *Shechinah* withdrew itſelf from Cain, and his wicked race, ever after the murder of Abel; ſo it is, not without reaſon, conjectured by learned men, that the firſt Idolatry, which began with the Sun; then of the moon, and afterwards of the Stars alſo, (which were called the Hoſt of Heaven)

(*p*) Gen. iv. 4, 5.

Heaven) took its riſe from this Manifeſtation.

But the moſt eminent and illuſtrious Appearances of the *Shechinah*, were from the time of Moſes to the Captivity. How glorioufly the *Shechinah* appeared to Moſes in the burning buſh, we leave every one to conſider, who reads that hiſtory. And ſince we have already taken notice of the Pillar of Cloud, and Fire, in which Chriſt headed the Tribes of Iſrael; there needs no farther mention of it again, except to obſerve how highly Moſes valued it: who, not contented with the promiſe of an *Aſſiſtant Angel*, tells God, that unleſs (*q*) "his Preſence itſelf go up with them;" (himſelf in perſon, or by this his Special Appearance) he could not proceed. God, in compliance with this his requeſt (*r*) "to ſee "his Glory," condeſcended that "his Glory "ſhould paſs by him:" which no doubt was in a manner exceeding the former diſplays of it.

But it will deſerve our moſt ſerious regards, to conſider the *Ark*, and *Mercy Seat* above it: where, between the Cherubims, God was pleaſed to diſcover himſelf uſually in the Brightneſs and Glory of the *Shechinah*; eſpecially when he gave Reſponſes from thence. It will no leſs deſerve our attention, to conſider the High-

(*q*) Exod. xxxiii. 2, 5, 9, &c. compared with xxiii. 21, &c.

(*r*) Ibid. xxxiii. 18, 22.

High-Prieſt in his ſplendor, with his *Mitre*, *Ephod*, and *Breaſt-plate*, and therein the *Urim and Thummim*; thus reſembling the glory of the *Shechinah*: whoſe chief Miniſter in things ſacred, (or to ſpeak more properly in the affairs of the court and houſehold) the High-Prieſt was.

Let us next deſcend to the times that followed Moſes. And here, in the firſt place, we are to obſerve the glorious Appearance of the *Angel* to Joſhua, with his glittering ſword drawn; (*r*) "as Captain of the Lord's "Hoſt." All the ancient Chriſtians with one voice agree, this was *Chriſt* himſelf. It ſeems the more probable, becauſe Joſhua *pulled off his ſhoes*; as Moſes had done before, in a like ſituation. Let us conſider farther, how the *Shechinah*, in the days of Ahab, and Jezebel, "had retired from Iſrael to mount Horeb a-"gain, (*t*) "where he converſed with Elijah, "in a calm and ſtill voice."

Paſſing over the Apocryphal Writings, which we cannot build upon ſo firmly as upon the Canonical ones; let us proceed to the New Teſtament.

Though the brighteſt diſcovery of Truth is here to be found; yet we cannot expect ſuch Manifeſtations of the *Shechinah* as before; ſince the

(*r*) Joſh. v. 13. &c. (*t*) 1 Kings xix. 8. &c.

the Oeconomy is wholly different: Chriſt having tabernacled in human nature.

The words of the Angel to Mary, when he deſcribes the Immaculate Conception, deſerve a particular conſideration: (*u*) "The Holy "Ghoſt ſhall come upon thee, and the Power "of the Higheſt ſhall overſhadow thee." Now what is this Holy Spirit, and this Power of God; that formed the human nature of Chriſt in the womb of the virgin Mary? Our modern Divines agree generally it was the Third Perſon of the Trinity. But it does not ſeem to correſpond well, with the way and manner of the Operation of the Perſons of the Sacred Trinity; that the Third ſhould be ſuppoſed to work any thing that bears any ſort of *prior relation* to the Second; though reſpecting his Humanity. The Ancients almoſt univerſally agree it was Chriſt, as he was the *Logos*, or *Shechinah*, who thus formed to himſelf the Human Nature. One citation may ſerve, conſidering the antiquity, and authority of the author. It is from (*v*) Juſtin Martyr; who writes after this manner. 'By the Spirit and Power of God, it is not 'lawful to underſtand any other than the *Logos*,

(*u*) St Luke i. 35. (*v*) Apol, 1. pro. Chriſt. p. 69. Edit. Grabii. ſee alſo *Arnob.* et *Seraphon.* conſl. added to *Irenæus* Edit. Paris p. 540. B.

Logos, who is the 'First-begotten (or First-'producer) in relation to God: of which Mo-'ses spake of old. It was he that oversha-'dowed the Virgin by a divine Energy.'

We are expressly told, that the *Shechinah* appeared to the Shepherds at the sacred Nativity; (*w*) "That the Angel of the Lord "came upon the Shepherds; and that the "Glory of the Lord, (that is the *Shechinah*) "shone round about them," &c. And why may we not believe likewise, that the (*x*) *Star*, which the wise men saw in the East; and by which they were directed to Christ, was an extraordinary sign of the *Shechinah*'s being now tabernacled in human nature: this being the opinion they themselves seemed to have of it?

The opening of the Heavens at Christ's *Baptism*; and afterwards when he was *Transfigured*; have already been considered.

And as the *Logos* or *Shechinah*, formed the Human Nature, which he united to himself; so it was the same *Shechinah*, or *Logos*, that raised the Man Christ from the dead. He tells his Apostles, that "No man took his life "from him; but that he laid it down of his "own accord: that he had power both to do "so, and to take it again." In what manner he raised himself from the dead, we are thus

 expressly

(*w*) St Luke ii. 9. (*x*) St Matt. ii. 10.

expreſsly informed, (*y*) "We are buried with "him by Baptiſm; that like as Chriſt was "raiſed up from the dead, by the Glory (that "is the *Shechinah*) of the Father; even ſo we "alſo ſhould walk in newneſs of life," &c.

When Chriſt aſcended to heaven he went up as the *Shechinah:* (*z*) "A bright Cloud re-"ceiving him," and at length, "vailing him "from the ſight of his diſciples." And when they were gazing ſtill upwards, the Angels came and told them; they were to ſee Chriſt no more until the laſt day: but that then they ſhould ſee him deſcend (as the *Shechinah*,) "in the ſame manner in which they had ſeen "him aſcend." But much more gloriouſly, as our (*a*) Saviour himſelf has ſufficiently informed us: (*b*) and after him St Paul.

Here it is to be taken notice of, that the 'white and ſhining Garments, with which the 'Angels are ſaid to appear, is a ſign and evi-'dence of their being the Servants of the *She-'chinah:*' and as Moſes and Elias appeared in this reſplendent manner, at the Transfiguration; ſo whenever any Angel or Angels were ſeen by the Saints; (eſpecially when they acted with any direct relation to the concerns of Chriſt) we may ſtill obſerve them, to have appeared

(*y*) Rom. vi. 4, 5, (*z*) Acts i. 9.
(*a*) St Matt. xxv. 31, &c. xvi. 27. St Luke ix. 26, 27.
(*b*) 2 Theſſ. i. 7, 8.

peared more or leſs luminous, and brilliant: hence they have the denomination of the *Angels of Light*. Thus appeared the two Angels to the terrified women, that came to the Sepulchre; who were ſeen in (*c*) "Shining Gar-"ments:" and we are told, that Mary particularly ſaw theſe two Heavenly Meſſengers, "clothed in white (or luminous) Garments; "(*d*) ſitting, the one at the head, and the o-"ther at the feet, where the body of Chriſt "had lain:" a poſture remarkable; becauſe it anſwered exactly to that of the Cherubims upon the Mercy-Seat, above the Ark. To both theſe, therefore, may the Apoſtle be ſuppoſed to allude, when ſpeaking of the Truths of the Goſepl, he ſays, (*e*) "which things the "Angels deſire to look into."

When Chriſt was aſcending to heaven, we read alſo, that the two Angels, who ſpake to the diſciples, were ſeen (*f*) "in white Appa-"rel." So did the Angel that appeared to Cornelius; who was ſeen as a man (*g*) "in "bright clothing:" and yet more remarkably did the angel come down, as the meſſenger of the *Shechinah*, to deliver Peter out of priſon; for (*h*) "a Light ſhone with him in the pri-"ſon." In like manner, St John deſcribed

(*c*) St Luke xxiv. 4.
(*d*) St John xx. 12.
(*e*) 1 Pet. i. 12.
(*f*) Acts i. 10.
(*g*) Ibid. x. 3, 22, 30.
(*h*) Ibid. xii. 7.

the Angels that were to pour out the laſt Plagues on the Beaſt: whom he ſaw in viſion (*i*) "Coming out of the Temple, clothed "in pure white linen; and girded about their "breaſts with golden girdles." He adds, "and the Temple was filled with ſmoke, from "the Glory of God;" or from the *Shechinah*.

After Chriſt's Aſcenſion, we read of his Manifeſting himſelf more than once, with the Glory of the ancient *Shechinah*: for inſtance, to St Stephen; (*j*) "who looking up ſted-"faſtly into heaven, ſaw there the Glory, "or Shechinah of God: and Jeſus ſtanding "at the right hand of it." But the moſt illuſtrious manifeſtations of Chriſt, as the *Shechinah*, were to St Paul and St John. With regard to the former we have a threefold account of the extraordinary manifeſtation of Chriſt to him; and of which he gives this deſcription to Agrippa; (*k*) "At mid-day, O King, I "ſaw in the way a light from heaven, above "the brightneſs of the Sun; ſhining round a-"bout me, and them which journeyed with "me." It does not appear that he ſaw Chriſt in human *ſhape*, though he heard a human *voice*; and yet we find he conſiders this as ſeeing him. For it being eſſential to the character of

(*i*) Rev. xv. 6, 8. (*j*) Acts vii. 55.
(*k*) Ibid. ix. 3, &c. xxii. 6, &c. xxvi. 13, &c.

of an Apoſtle to have ſeen Chriſt, that ſo he might be a witneſs of his Reſurrection; (the diſciples agreeing upon this, as a (*l*) neceſſary qualification in every one who was to be choſen into that Order) we find St Paul giving this proof of his Apoſtleſhip:—(*m*) "Am I "not an Apoſtle? have I not ſeen Jeſus Chriſt "our Lord." But when, and where did he ſee Chriſt? Take his own anſwer in that place, where he expreſsly proves the Truth of the Reſurrection: (*n*) "Laſt of all," ſays he, "he "was ſeen of me alſo; as of one born out of "due time." So that it is plain, St Paul never ſaw Chriſt as *Man*; but as the *Shechinah*: and yet he calls this the *ſeeing* of the *Lord Jeſus*. Thus then, the *Shechinah* and *Chriſt* appear from hence to be equivalent terms: denoting the ſame perſon, as much as *Jeſus* and *Chriſt*. Nor muſt we omit, that wonderful manifeſtation of the *Shechinah* vouchſafed to the ſame Apoſtle, when he was (*o*) caught up to Paradiſe, &c.

But the beloved diſciple John, gives us the moſt brilliant and intereſting deſcriptions of Chriſt, as the *Shechinah*; and his Kingdom as ſuch in the beginning of the Apocalypſe. (*p*) "In the midſt of the ſeven golden Can-

 "dleſticks,"

(*l*) Acts i. 21, 22. (*m*) 1 Cor. ix. 1.
(*n*) Ibid. xv. 8. (*o*) 2 Cor. xii. 1, 2, &c.
(*p*) Rev. i. 13, &c.

" dleſticks," ſays he, " one appeared like unto " the Son of Man; clothed with a Garment " down to the foot; and girt about the paps " with a golden girdle. His Head and his " Hairs were white as wool; as white as " ſnow; and his Eyes were as a flame of fire; " and his Feet like unto fine braſs, as if they " burned in a furnace." Again, (q) " I ſaw " heaven opened, and behold a white horſe; " and he that ſat upon it was called Faithful " and True: and in Righteouſneſs he doth " judge; and make war. His eyes were as a " flame of Fire; and on his head were many " crowns; and he had a Name written, which " none knew but himſelf: and he was cloth- " ed with a veſture dipt in Blood; and his " name is called the WORD OF GOD." When we are told of the Glory of the new Jeruſalem, this is added, that it had (r) " the Glory " of God in it, her Light being (upon this ac- " count) like unto a moſt precious ſtone; e- " ven like a Jaſper Stone; clear as chryſtal." Leſt this ſhould not be enough to give a diſtinct view of the *Shechinah*; it is farther ſaid, (s) " The City had no need of the Sun, nei- " ther of the Moon, to ſhine in it; for the " Glory of God did lighten it; and the Lamb " is the Light thereof." Here too it deſerves ſpecial

(q) Rev. xix. 11, &c. (r) Ibid. xxi. 11
(s) Ibid. 23.

ſpecial obſervation, that the Glory of *God*, and the *Lamb*, are ſpoken of as the ſame; that is, as the ſame *Chriſt*; who is denominated by the firſt, in relation to his Character of being the Son of *God*: and by the ſecond, to his being the Antitype of the Old Teſtament Sacrifices; as he is the *Meſſias*, now known as the Son of *Man*.

AND now, we preſume, enough has been ſaid to introduce your minds to the diſtinct apprehenſion of the train of thoſe eminent Diſpenſations, or frequent Appearances of the Son of God as the *Shechinah*, or Viſible Glory of God †. The next thing then to be conſidered is, 'Whether the Shechinah ever appear-'ed to the view of any Perſon, *abſolutely* in the 'Shape or *Form* of a *Man*, before Chriſt's In-'carnation.'

Previous to which, it may be of uſe to conſider ſome of thoſe Repreſentations of the *Shechinah*, as a Man, with the *Glory* of the Shechinah upon him.

The firſt inſtance, as ſeen by the Prophet Ezekiel, is plain and undeniable. After he had given us an account at length of his Viſion of the four ſtrange living creatures, with as many different faces; and with four wings and wheels between them, all of them animated,

† No 10. Part II.

ted, and moved by one Spirit; he proceeds to tell us, (*t*) "That above the Firmament over "their heads, was the likeneſs of a Throne, "of the colour of a Sapphire ſtone; upon "which ſat one in the Likeneſs of a Man." Around this glorious Appearance of a Man, within the throne, was "a Bright Shining, "like that of delicate Amber; burning, or "darting forth rays like Fire." The prophet is plainly at a loſs, to repreſent fully the Brightneſs that encompaſſed this Glorious Perſon. Therefore, he compares it, firſt, to *Amber*, and then to *Fire*, that ſhone in every direction. And, laſtly, he compares it to the *Rainbow*, in all its colours. By this we may attain, perhaps, to ſome tolerable Idea of the *Shechinah*. Moreover, that we might not be at a loſs to conceive *who* this Glorious Perſon, thus appearing, was, he adds, "This was the Appear-"ance of the likeneſs of the Glory of the "Lord," or, (as the words may be rendered) of the *Shechinah*, or *Logos* of God. Upon which appearance, the Prophet knowing who it was, "fell down before his Lord upon his "face."

He proceeds in the (*u*) next chapter to tell us, what this Glorious Perſon, who aſſumes to himſelf the title of the *Lord God*, ſaid to him. We alſo find that this was not the only

(*t*) Ezek. i. 26, &c. (*u*) Chap. ii.

ly time he ſaw this Appearance; for afterwards, (*v*) "As he ſat in his houſe, with the "Elders of Judah, the hand of the Lord fell "upon him;" (that is, he had a Viſion) and that he then beheld and ſaw a *Likeneſs*, as the *Appearance* of *Fire*: (in which was the Likeneſs of a Man; for he adds) "from the Ap-"pearance of his loins downwards was Fire; "and from his loins upwards was Bright-"neſs; or the colour of Amber. And behold "this was the Glory (or *Shechinah*) of the "God of Iſrael, according to the Viſion I ſaw "in the plain."

We have even a farther, and very remarkable account of the ſame appearing to this Prophet, after the repreſentation made to him of the ſix men ſent forth to ſlay the Wicked; and the man with the writer's ink-horn, who was ordered to mark out the Godly for ſafety: for, ſays the Prophet, I ſaw the man with the ink-horn, report what he had done, *viz.* to the *Shechinah* upon the Throne; ſaying, (*w*) "I have done as thou haſt commanded me." Immediately the Prophet adds, (*x*) "Then I "looked, and behold in the Firmament that "was above the head of the Cherubims; "there appeared over them, as it were, a Sap-"phire Stone, as the appearance of the like-"neſs

(*v*) Ezek. viii. 1, 2, 4. (*w*) Ibid. ix. 11.
(*x*) Ibid. x. 1, 2, &c.

" neſs of a Throne. And he" (whom he had ſeen ſitting upon that Throne at firſt; and ſaw now again) " ſpake unto the man cloth-" ed with linen, and ſaid, Go in between the " wheels, even under the Cherub," &c.

So that we have no leſs than *three* Appearances of the *Shechinah* as a Man, in Viſion to this Prophet; and all of them with no material variation. This may make it probable, that the Prophets frequently ſaw ſuch an Appearance; even when they do not deſcribe it. Jacob might have had ſuch a ſight, when, in the Dream or Viſion, he ſaw the appearance of (z) " the Ladder that reached from hea-" ven to earth; upon which the Angels a-" ſcended and deſcended perpetually; accord-" ing to the direction of Him who was ſeen " above the Top of the Ladder:" and who, exceedingly glorious, is repreſented *ſtanding*, in the poſture of *command*, above the Angels. There is, to make it more emphatical, a threefold *Behold;* for the words run thus, " he " dreamed, and behold a Ladder, and behold " the Angels of God; and behold the Lord " ſtood above it, and ſaid; I am the God of " Abraham:" &c. or as the Targum of Onkelos, and that alſo of Ben Uzziel, renders it, 'Behold the Glory of *Jehovah*, (that is, the '*Shechinah*) ſtood above it.'

But

(*y*) Gen. xxviii. 12, 13, &c.

But there is another inſtance of this kind very remarkable in the book of Daniel; who, after the Repreſentation of the four Monarchies, under the emblem of four Beaſts, adds, (*z*) "I beheld till the Thrones were caſt down; "and the Ancient of Days did ſit, whoſe Gar- "ment was white as Snow; and the Hair of "his Head like pure wool. His Throne was "like the fiery Flame; and his wheels like as "burning Fire. A fiery Stream iſſued, and came "forth from before him. Thouſand thouſands "miniſtered unto him; and ten thouſand times "ten thouſand ſtood before him." Again, (*a*) "I ſaw in the night Viſions; and behold one "like the Son of Man, came with the Clouds "of heaven, and came to the Ancient of "Days: and they brought him near before "him. And there was given him dominion, "and Glory and a kingdom; that all People, "Nations, and Languages ſhould ſerve him. "His Dominion is an everlaſting dominion, "that ſhall not paſs away; and his Kingdom "that which ſhall not be deſtroyed." And then he gives us the Interpretation of this, by one of thoſe that miniſtered unto the Ancient of Days: where among other things are theſe words, (*b*) "That the Horn made war with "the Saints, and prevailed againſt them; un- "til

(*z*) Dan. vii. 9, 10. (*a*) Ibid. 13, 14.
(*b*) Verſe 22.

" til the Ancient of Days came; and Judg-
" ment was given to the ſaints of the Moſt
" High:" Subjoining, (*c*) " And the Kingdom,
" and Dominion, and the Greatneſs of the
" kingdom ſhall be given to the ſaints of the
" Moſt High; whoſe Kingdom is an everlaſt-
" ing kingdom; and all Dominions ſhall ſerve,
" and obey him." All Interpreters agree, that Chriſt, or the *Meſſias*, is here ſpoken of, under the Title and Deſignation of *Son of Man* †.

To come now to the queſtion propoſed to be conſidered, which was, 'Whether Chriſt 'did ever, before his Transfiguration upon 'the Mount, appear to the eyes of men as a '*Man*, and as the *Shechinah*; at one and the 'ſame time.' The moſt Reverend and moſt learned Dr Tenniſon, the preſent worthy Archbiſhop of Canterbury, ſeems to be at a loſs upon this point; and therefore ſays, (*d*) 'Whether the *Shechinah* of God ever appear-'ed (out of a viſion) in Light organized 'in Man's ſhape, I am not certain.' I ſhall not take upon me to determine farther than to conſider two paſſages; which incline me to believe the affirmative of the queſtion. The firſt is that, where Moſes informs us that

† No 11. Part II.

(*c*) Dan. vii, 27.

(*d*) Diſcourſe of Idolatry, Chap. xiv. P. 516.

that (*e*) 'He himſelf, with Aaron and Na-'dab, and Abihu; and with ſeventy more of 'the Elders of Iſrael; went up to Mount Si-'nai, at God's command. And there, ſays 'he, they ſaw the God of Iſreal; and there 'was under his feet, as it were, a paved work 'of a Sapphire ſtone; and as it were the Bo-'dy of Heaven in its clearneſs.' And then he adds, by way of remark, that though they had ſo unuſual a Manifeſtation of God, "yet "he laid not his hand upon any of them," ſo as to kill them, or terrify them; but they were all preſerved. For, ſays Moſes, "they "ſaw God; and did eat and drink." Theſe laſt words ſome underſtand in this ſenſe, that though they ſaw God, yet they lived to eat and drink afterwards: a refutation, ſay they, of the vulgar notion, that none could ſee God, and live.

But, then, as none can ſuppoſe that the Eſſence of God can be ſeen at all; or the Father under any Reſemblance, (as we have proved) ſo it is plain that this was the *Logos*, or *Shechinah*, that diſcovered himſelf: who being God, is ſaid to be ſeen by them; or as allowing them to behold him under a glorious Emblematical Repreſentation. Him they ſaw thus and lived; becauſe they had his Permiſſion to come up: and did not intrude themſelves

(*e*) Exod. xxiv. 1,—9, &c.

themſelves without leave. The Chaldee paraphraſe of Onkelos renders the words excellently thus, 'And they, (that is, the Elders 'of Iſrael, and Aaron, and his ſons) ſaw the 'glory (or *Shechinah*) of the God of Iſrael; 'and under the Throne of his glory as the 'work of a precious ſtone; and as the aſpect 'of heaven, when it is clear and ſerene. And 'no inconvenience happened to the Princes 'of Iſrael; for they ſaw the Glory of the 'God of Iſrael; and they rejoiced in their ſa-'crifices, which were accepted by God: and 'they were refreſhed, as if they had eat and 'drunk.' The Targum of Jonathan Ben Uzziel has it thus: 'And Nadab and Abihu, 'with the reſt of the Princes, lifted up their 'eyes; and ſaw the glory of the God of Iſ-'rael, (the *Logos* or *Shechinah*) and under the 'footſtool of his feet, which was placed un-'der the throne, upon which he ſat, was the 'appearance of a blue Stone, like unto Sap-'phire. Which was the memorial of Iſrael's 'former ſlavery under the Egyptians; when 'they were forced to be drudges to them, in 'making bricks of (blue) clay. The ſplen-'dor of the chair, wherein the Lord of the 'Univerſe ſat; (and under which the Angel 'Gabriel had placed this pavement) was like 'to the ſparkling of a precious ſtone; or like 'the Brightneſs of the whole Heavens, when

'they

'they are not blackened with any clouds.' To the ſame purpoſe does the Jeruſalem Targum make this ſhort note upon this paſſage: 'The footſtool under his feet was like a piece 'of Workmanſhip, made of a white or ſhin-'ing Sapphire: or like the aſpect of the ſky 'in a fair day without clouds.' Now it is remarkable, that in the Hebrew text Moſes ſays not, that they ſaw the *Glory* of the *Lord*; (as he does when he ſpeaks of the Light and Bright Clouds, which the whole nation of Iſrael witneſſed) but that they ſaw *the God of Iſrael* himſelf. As therefore it is certain, that they were admitted to ſee what the people were kept back from; ſo it ſeems to be equally plain, that they ſaw God in an Human appearance only. The glory of the *Shechinah*, that inveſted this human form was ſo great, that they could not view his face or body diſtinctly. This therefore obliging their eyes to bend downwards, they ſaw the feet of a man diſtinctly, which were ſet upon a foot-ſtool, like unto a floor, or paved work of a bright Sapphire ſtone: ſo that though the Seventy-three perſons that were with Moſes were allowed to ſee the Logos in an human ſhape; yet this was in ſuch a dazzling manner, as well as at ſuch a diſtance, that they were not able to form any particular or diſtinct idea of him. When the Elders had ſeen this great ſight,

ſight, we read in the ſequel of the hiſtory, that (*f*) 'Moſes and Joſhua are called up to 'the mount particularly; and go farther and 'nearer to the *Shechinah*.' Joſhua, therefore, ſeems to be allowed to behold this glorious appearance more diſtinctly than any of the reſt of the Princes, though no particular account of it be left upon record: but it would ſeem, that Moſes and he were with the Shechinah all thoſe (*g*) ſix days that the external appearance of it, as bright as devouring Fire was ſeen by the people. But yet Joſhua, though he was with Moſes within the ſkirts of the cloud, was not allowed to go into the midſt of it: for that was the prerogative of Moſes, who was there (*h*) "alone with the "Logos, his God and Maſter, for forty days and forty nights." There were then no leſs than *four* diſtinct degrees of the Manifeſtation of the Logos. The *firſt* was that whereby he diſcovered himſelf to all the people, *viz.* in the Light, Fire, and White Clouds. The *ſecond* was in the appearance which the Seventy Princes, and Aaron and his ſons were privileged with. The *third* was a clearer manifeſtation of the ſame, made to Moſes and Joſhua for ſix days. And the *fourth* was that which Moſes alone was admitted to behold. How glorious and diſtinct the manifeſtation of

(*f*) Exod. xxiv. 13. (*g*) Verſe 16. (*h*) Verſe 12, 16, 18.

of the Logos was to Moſes, during his forty days abode upon the top of the mount, is inconceivable to us: for Moſes durſt not attempt any deſcription or account of it; any more than St Paul, of what (*i*) he ſaw and heard when he was caught up into the third heavens. However Moſes ſaw Chriſt in the ſame manner as afterwards at his *Tranſfiguration*: but he was obliged upon many accounts to make no mention of this; and particularly, that no occaſion of Idolatry might be given to a Nation very much inclined to it. Therefore he tells them, (*j*) 'that all the time they 'ſaw the *Shechinah* upon the Mount, they ne-'ver ſaw it Organized, or formed in a Human, 'or any other appearance; to the end that 'they might make no image or reſemblance 'of him.'

And yet it is obſervable, though Moſes ſaw his Lord and Maſter ſo diſtinctly above all others, that it is juſtly written, the (*k*) "Lord did converſe with him face to face, as "a man ſpeaketh unto his friend;" notwithſtanding this, the brightneſs of the *Shechinah* was ſuch even to him, as to be dazzling, and in ſome ſort confounding to his ſight. And therefore, Moſes begs further to ſee his *Glory*, or *Face*: (for theſe two appear to be the ſame

(*i*) 2 Cor. xii. 1, &c. (*j*) Deut. iv. 15.
(*k*) Exod. xxxiii. 11.

by the requeſt and anſwer,) Moſes ſays, (*k*) "I beſeech thee ſhew me thy Glory. The "Lord anſwers, thou canſt not ſee my face; "for there ſhall no man ſee my face and live." But, ſays God, I will grant it as far as can be done, "I will make all my goodneſs and glo- "ry paſs before thee; and I will proclaim my "name in a deſcriptive manner as gracious," *&c.* Now, ſays he, "when I do ſo, thou ſhalt "ſtand in a place, that I ſhall appoint thee to "be in: and then I will make my Glory, "which thou deſireſt to ſee, to paſs by before "thee: but, leſt it kill thee, I will cover thee "with my hand, while I paſs by."

There is a ſecond Inſtance of the *Shechinah*'s appearing in Light Organized in Human Shape; and it is ſo much the more remarkable, as being ſeen by a multitude of Heathens; the enemies and perſecutors of the Church. It is recorded by Daniel, concerning Shadrach, Meſhach, and Abednego; when they were caſt into the fiery furnace. (*l*) "Then Nebuchadnezzar the King, was aſto- "niſhed, and roſe up in haſte; and ſpake "and ſaid unto his counſellors; Did not we "caſt three men bound into the midſt of the "fire? They anſwered and ſaid, True, O "King. He anſwered and ſaid, Lo, I ſee four "men looſe, walking in the midſt of the fire: "and

(*l*) Exod. xxxiii. 18. (*m*) Dan. iii. 24, 25.

" and they have no hurt; and the form of " the fourth is like the Son of God." The Septuagint, and Arabic Verſions ſay, that ' Nebuchadnezzar, hearing them ſinging ' hymns of Praiſe in the midſt of the fire; ' roſe up and ſaid,' &c. And the Alexandrian Codex, where we render it, that the fourth was like the *Son* of *God* reads it, like unto *God*. Be this as it will, it is plain, that the *Shechinah* here appeared in Light, Organized in Human Shape: for he is ſeen as a Man as plainly, as the other three. Therefore it is ſaid, that *four men* were ſeen walking in the fire: but then the fourth is ſeen all bright and Glorious, with a Light that outſhone the fire of the furnace; and preſerved the three Martyrs from being ſo much as ſinged by it. Nebuchadnezzar, whether he had heard that God and Angels appeared thus; or whether his Reaſon only ſuggeſted to him, there was ſomething Divine in this interpoſition; or whether he was alſo under a Divine Impulſe, from the *Shechinah* himſelf, to deliver a Great Truth oracularly at this time; ſtill it is plain, from what he ſays, that he ſaw the *Shechinah* in *Human Appearance* like unto the Son of God; or God himſelf. No doubt it was more in obedience to his command, than that of the King's, that the Martyrs ſo readily complied with his deſire to come forth; uſing this

Argument, that (*n*) " he now owned them to " be the Servants of the Moſt High God." It is moreover obſervable, that Nebuchadnezzar, in his Edict in favour of the Worſhip of the True God, calls him whom he ſaw in the furnace, like unto the Son of God, by the name of the (*o*) " Angel of God :" whom yet he exalts above all gods, as to Might and Power, ſaying, " There was no God who was " able to deliver after this ſort." It is to *him* the deliverance is actually aſcribed; though he did it by Commiſſion from his *Father*.

We ſhall laſtly enquire what we may ſuppoſe to have been the *Deſign*; or what the *Ends* of Chriſt's appearing after ſuch a manner: *viz.* ' in Light, Fire, and bright Clouds, before his ' Incarnation: and ſometimes in Light Or-' ganized in Human Shape.'

Firſt, It ſeems plainly to be intended, to prevent (as was hinted before) the riſe and growth of Idolatry. Men being, as it were, univerſally inclined to ſomething viſible and material, as the object of Worſhip; it pleaſed God to give ſome outward Manifeſtation of himſelf; in condeſcenſion to their weakneſs, that they might not want an object to exerciſe their thoughts and imaginations upon, in Prayer, and Adoration: and might at the ſame

(*n*) Dan. iii. 26. (*o*) Verſe 28.

ſame time be preſerved from any vain or groſs Repreſentation of the Deity. Maimonides aſſigns this as the principal aim of the whole Ceremonial Law; ſaying, (*p*) 'That 'the removal of Idol-worſhip was the great end 'and ſcope of it.' Indeed, no man can think, that the mere ſacrifices, and other ceremonies of the Jewiſh Law, were inſtituted as valuable in themſelves, or that it had been Θεοπρεπῶς, *fit for God* to have inſtituted them at all; had it not been for this; and the like valuable ends.

But, Secondly, God was pleaſed to diſplay this Emblem of his Preſence ſo frequently, to give a check to vain Reaſoning, as well as vain Imagination: to prevent *Atheiſm*, *Idolatry*, and *Superſtition*. Otherwiſe the more refined part of mankind would have been apt to think, that all Religion was the invention of Politicians, or Prieſts, for ſecular and worldly ends. But when ſome thouſands of ſouls, for ages together, from generation to generation, ſaw the *Shechinah;* either upon the Mount, or in the Tabernacle, or Temple; and had ſuch other undeniable proofs of his Preſence and Agency; there was no more room left, to doubt of the Exiſtence of a Superior Super-intending Being.

But by this alſo, mens minds came to be

(*p*) More Nevoch. Par. iii. Ch. xxix. P. 424.

elevated to ſome notion of the Divine Being: for there is nothing viſible or imaginable that can be ſuppoſed to give us a better Emblem of God than *Light*. It is the moſt pure, active, neceſſary, and the moſt inexplicable of all things: And therefore, the moſt ancient, and the wiſeſt Philoſophers, and Nations too, worſhipped Fire, or the Sun, and other Luminaries: as the trueſt Emblem of the Deity.

God's deſign in this ſeems to have been this alſo; to convince mankind how entirely they depended upon him. What is more *neceſſary* to us in this world than *Light*: eſpecially when accompanied with heat; and ſet off with clouds to fan the earth with winds; and to water it with dew and rain? Our natural Life entirely depends upon theſe; and therefore, God could not uſe a more proper and natural Emblem to ſhew us our abſolute dependence upon the Supreme Light; the *Sun* of *Righteouſneſs*.

And thus we are led to contemplate Him as a Living, Intelligent, Juſt, and Beneficent Being; on whom we were therefore to rely, as to our Moral and Spiritual Life; and to whom we were to be accountable alſo for our Actions. From this thought once fixed, men were induced naturally to conclude, that a Holy God, thus repreſented by *Light*, required

red Purity and Holineſs in thoughts, affections, deſires, and deſigns: and in life and converſation: That men ought to worſhip this Holy and Exalted Being, with reverential, humble, and awful contemplation of his Majeſty; who *dwelt in light inacceſſible:* to love as well as fear God: to be obedient and thankful to him; ſince he diffuſed his Influences, and communicated his Goodneſs as freely, as the Sun imparts his Rays through the yielding air; and conveys both Light and Warmth as objects are diſpoſed to receive them. Laſtly, That men ought to be diligent, exact, and punctual in Serving this Glorious Sovereign, ever fearful of offending him; and ſinning againſt him; conſidering how eaſily he can puniſh offenders; and reward his friends: becauſe in this Emblem he was ſeen to act as the Supreme Ruler, Lawgiver, and finally, Obſerver of mankind.

END OF THE FIRST VOLUME.

THE LOGANTHROPOS.

VOL. II. BOOK III.

CHAPTER I.*

Three ſorts of Wiſdom, conſpicuous in the Goſpel, propoſed to be treated of.—Firſt, That *Divine Wiſdom* in the Contrivance of Chriſt's appearing in the World; with reſpect to the *peculiar Circumſtances* recorded in the Evangelical Hiſtory.

HAVING largely treated of Chriſt as LOGOS; I now proceed to give ſome account of him as LOGANTHROPOS.

The principal thing to be obſerved in the preſent diſcuſſion is, 'That the Wiſdom which 'was manifeſted in Chriſt's appearing; the 'circumſtances of it; together with the Philo-'ſophy, or Doctrine he taught, were wholly 'abſtracted from every thing like *Worldly Policy*.'

† To underſtand this clearly, we may imagine here a Dialogue upon this head, between three of the moſt eminent perſons of the Gentile, Jewiſh, and Chriſtian Religion: and that St

* Page 13. Chriſtology. † P. 26. Chr.

St Paul and Seneca, who were cotemporaries; (and are feigned by ſome of the ancients to have written Epiſtles to one another concerning Religion) had once converſed together upon this ſubject, in company with a zealous Jew. And we may farther ſuppoſe this interview to have been at Corinth, after the (q) diſturbance there; when Gallio, the elder brother of Seneca, was Proconſul, or Deputy of Achaia.

Preliminaries being adjuſted, Gallio thus addreſſes St Paul and Soſthenes.—

Gallio. This is my learned brother Seneca; of whom, no doubt, you have heard oftener than once: and if you have heard his right character, you cannot but know that he is one of the greateſt Philoſophers of the Age: as alſo the relation he ſtands in to the preſent Emperor, as his Governor, and what his influence is with him, as his favourite. But he is not that common ſort of courtier, to value himſelf upon external circumſtances. Neither is he deſirous to converſe with you captiouſly, or ſophiſtically, but as a true Philoſopher. His concern is to know God, and Nature; and to live accordingly; in order to be uſeful to others. Now a man of his learning, penetration, and inquiſitive temper, cannot but be ſuppoſed

(q) Acts xviii.

ſuppoſed to deſire to be farther acquainted with the Conſtitution, Laws and Rites of the two Religions you ſo zealouſly eſpouſe. Nor am I without my ſhare of concern. You then, who are the heads of the two parties of Jews and Chriſtians in this City, can inform us, what the Subjects are, that occaſion ſuch fierce and hot contention between you.

Seneca. My brother Gallio has ſuccinctly and fully told you the reaſon of your being ſent for here. And as we hope, we ſhall be witneſſes on the one hand, to no indecent heats, or mutual recriminations; but of your reaſoning cloſely and calmly; ſo on the other, we deſire not any long narrative reſpecting either Moſes or Chriſt, as to their Philoſophies and Laws: but only a diſtinct account, of what the moſt judicious on both ſides advance, for the *Truth* and *Excellency* of your reſpective doctrines, or Religions. For ſince the Jewiſh writings have appeared in the Greek language; we have diligently peruſed them, and informed ourſelves of your Laws and cuſtoms with the greateſt care: eſpecially ſince Judæa was made a Province of the Empire. With regard to Chriſt, and his new Model of Religion, the facts relating to theſe are ſo recent; that we, whoſe education, high ſtation, and correſpondence, have afforded us peculiar

peculiar opportunities to inquire into; cannot be ſuppoſed to be unacquainted with them.

Theſe things I thought fit to premiſe, to prevent a tedious detail; and rendering this Conference uneaſy, either to yourſelves or us.

DIALOGUE.

Soſthenes. Moſt illuſtrious and honourable Lords; though I have the greateſt reaſon to be incenſed againſt this man; yet the reſpect I bear to ſuch great and eminent Perſonages, obliges me punctually, (or at leaſt as far as my duty to God, my religion, and country will allow me,) to obſerve all that decorum, at this time, which you have ſtrictly enjoined me. And ſince I have to do with perſons ſo well acquainted with our Sacred Writings, and Laws; I ſhall come immediately to the foundation of our controverſy with, and juſt indignation againſt, this man; and the reſt of this peſtilent ſect. As you have carefully peruſed our Sacred Writings; you thence know how ancient our Nation and Religion have been. Their excellency has induced many in all other nations and ages, to abandon their country's worſhip and rites; and yield themſelves

ſelves proſelytes to the great principles of our Religion.

It is true, our Rites are many; and ſeem to be intolerable: but they are no more as to number or ſeverity, than tend to evidence our obedience towards God: and to keep us free from thoſe irregularities, that men are ſo apt to run into, if exempted from ſuch impoſitions. However, one thing you cannot but grant, that the Idolatry of other nations is ſuch, as is inconſiſtent with true reaſon, and philoſophy.

We own but one Supreme Being as God; whom we adore as infinitely perfect: Infinite Perfection being the only idea of God to which reaſon, as well as our Revelation, leads us. Upon this ſuppoſition, it is impoſſible that there ſhould be more Gods than one: ſince there cannot be two infinitely perfect beings. Therefore I am perſuaded, that though you may ſpeak of a multiplicity of gods, you cannot really allow yourſelves to think there are more than one: far leſs can you believe that ſuch men as Jupiter, Bacchus, or Hercules of old; or Cæſar Auguſtus, and Claudius of late, were exalted to be Gods, in any propriety of ſpeech, after their death. This I am the more bold to mention, becauſe we Jews are obliged to ſuffer the greateſt of miſeries here, rather than allow man, or any

other

other creature, to be the rival of God in any reſpect; far leſs as ſupreme God. But if the deifying of a Cæſar or Auguſtus be ſo abominable in our eyes; you may eaſily imagine how juſtly we are enraged, that a mean man, a ſervant, a carpenter, an impoſtor, ſhould be thus characterized. Allow me to ſhew you the aggravations of the ſin of Paul, and his wicked aſſociates, in deifying their Jeſus, above that of you Romans; in reckoning your Emperors gods after their death: for whereas they, by the Providence of God, were illuſtrious above other men, either as to birth and family; or bravery and courage; or policy and wiſdom; or virtue and goodneſs; or, at leaſt, as to ſtate and grandeur: it is no ſtrange thing if you ſhould think that thoſe who were thus ſubſtituted as gods on earth, ſhould be 'relati in numerum deorum;' enrolled into the number of the gods after death. This Jeſus, on the contrary, was neither Emperor nor Prince; nay had neither property nor poſſeſſion of any kind. He was the ſon of a poor carpenter: and moreover, as you know, and as Paul himſelf cannot deny, was lately crucified as an impoſtor and blaſphemer; by the concurrence of the Romans and Jews.

But that which ſtill aggravates their wickedneſs is, that whereas you are born and educated ſtrangers to the Jewiſh religion and nation;

nation; the ringleaders of this peſtilent ſect are Jews by nation and education: and though all of them are worthy to be hated as the refuſe of mankind; yet this Paul is the greateſt apoſtate of the whole. The reſt of them were originally poor fiſhermen, or other mechanics: conſequently ignorant of the Jewiſh Law and Learning; and therefore the more eaſily impoſed upon: having been, no doubt, choſen by Jeſus for that very purpoſe. This man, on the other hand, was educated a ſcholar, under the beſt and moſt famous Doctors of our nation: and, to give him his due, is not only a perſon of very extraordinary gifts; but was likely once to make an excellent Rabbi among us; being as zealous againſt the Chriſtians, as I now am. But all this tends to blacken him the more. It aggravates his crime, in turning apoſtate from his nation and religion; and becoming the moſt mortal and inveterate enemy of both. Judge then, if I and my countrymen, have not all the reaſon in the world to abhor this ringleader of hereſy, and ſedition?

I have but one thing to add, *viz.* that we Jews expect, before it be long, that our *Great Meſſiah* will come, and "reſtore all "things:" and becauſe this man and his aſſociates are ſo infatuated, as to miſtake Jeſus for

for him; it is fit I ſhould give you ſome account of him.

Our ſacred authors have aſſured us, that there would be four great Gentile Monarchies, that ſhould ſucceſſively conquer the world;—the *Babylonian*, *Perſian*, *Grecian*, and *Roman*: and that after theſe, there would one ariſe, whoſe head would be the Meſſiah, that is one *anointed*, or empowered by God to Govern the whole World. And the notion we have of this Great Monarch is, that as Nebuchadnezzar ſubdued all kingdoms; and ſo erected the Babyloniſh Monarchy: Cyrus overturned the Medo-Perſian, by deſtroying the Babyloniſh: Alexander the Grecian, by deſtroying the Medo-Perſian: and Cæſar the the Roman, by deſtroying that which Alexander laid the foundation of: ſo our Meſſiah will conquer the Roman empire; and erect the Jewiſh, to be ſupreme above all the nations in the world. Over this the Meſſiah will reign without ſucceſſion: and, much more, without ſuffering any other nation to conquer the Jews, for ever.

Now, what an odd and unaccountable paradox is advanced by this apoſtate Jew, and the reſt of his tribe; that the impoſtor Jeſus (who was no greater man than what I told you) was this *Meſſiah*: this Divinely empowered Emperor. Againſt whom, therefore, is it

proper

proper to argue at all? Is it not enough to aſk them what countries and nations this Jeſus has ſubdued? Where are his Trophies, his Victories? Where and when his ſolemn Triumphs? Upon the croſs? yes, certainly there; or no where. Let the apoſtate anſwer if he can. But pray, my Lords, take care, that he do not blaſpheme the ſupreme Being: and that the ſame faſcination, with which he has bewitched others; (particularly Criſpus, my predeceſſor in the Jewiſh ſynagogue of Corinth) do not extend even to you.

Paul. Excellent Gallio and noble Seneca, it is with the greateſt pleaſure and ſatisfaction I find myſelf in your preſence; and under your protection: nor can I but adore the Goodneſs of Heaven, in allowing me the company of ſuch eminent perſons; and ſuch admirable judges, of this our diſpute; upon the greateſt, and moſt important Subject. Since, moreover, Truth delights not in ſhade or cover, but in the openeſt ſunſhine; I ſhall make it my buſineſs to ſet the matter in controverſy, between Soſthenes and me, in the cleareſt light I poſſibly can: and in ſo doing, I hope you are in hazard of no faſcination or witchcraft; unleſs ſober and impartial Reaſon be loſt in the dark, under that invidious title. At the ſame time, by the way of reaſoning

he has opened, I find myſelf obliged to proceed in ſuch a method, as will, at firſt view, ſeem to *confirm* all he has ſaid *againſt* me. And therefore, I muſt humbly beg your patience, in allowing me a full, as well as fair hearing; before you allow yourſelves to paſs ſentence upon my defence of my Lord and Maſter, Jeſus; and his Religion. For if I can prove him to be the true *Meſſiah* or *Chriſt*; all the invidious reflections caſt upon me, and my fellow-chriſtians, will fall to the ground of courſe.

SOSTHENES owns, that a Great and Mighty Prince has been univerſally expected by the Jews: and he cannot deny, but that this expectation was at its height about the time when our Jeſus was born. For when the Eaſtern Sages were divinely directed to come to Jeruſalem; and inquire after him that was "born King of the Jews," Herod was extremely alarmed at it. What the determination of the chief prieſts and ſcribes was reſpecting the birth-place of the *Meſſiah*; Soſthenes is not ignorant of. Nor can you be ſtrangers to Herod's inhuman murder of the children of Bethlehem, and the neighbouring country; to prevent, if poſſible, the accompliſhment of thoſe ſpecial Prophecies, relating to the birth of Chriſt. I might take occaſion here to ſhew

you,

you, that Daniel's prophetical calculation of years to *Chriſt*'s Birth and Death, is now run out: ſo that Chriſt muſt be the Meſſiah he prophecied of; or none. I might likewiſe ſhew you, that the Prophets plainly deſcribe the *Meſſiah* as one that was *really God;* but one alſo, that was to aſſume our Nature, under the vail or diſguiſe of a mean perſon: and was to ſuffer even to the death for mankind. It is true, they ſpeak of him in other places as a mighty Conqueror; and repreſent his Kingdom in the moſt lofty manner. Neither are theſe different conditions inconſiſtent. For Chriſt was not to ſubdue the world by force of arms, (as other heroes had done) but by the power of Reaſon; by the light of Truth; and by a Divine Energy, accompanying both. He was not to depopulate Cities and Countries; or to wade to Empire through blood: no, he was to erect a Spiritual, Rational, and Philoſophical Empire in the world; that ſhould allure and engage all that loved Truth, Virtue, and Goodneſs, to become his ſubjects.

Here, therefore, allow me to reaſon with you as men, and philoſophers. For though when I have to engage with Jews only, it is by proving from their own Sacred Writings, that our Jeſus is their promiſed *Meſſiah:* yet being now in the preſence neither of Jews nor Chriſtians, but Romans and philoſophers; I am

obliged to reaſon in a manner and way abſtracted from all the Religions that obtain now in the world.

But grant me firſt theſe two *poſtulata*, or previous Conceſſions; that ye would both ſet aſide all the ideas and notions ye have imbibed, either from the Prieſts of your country's religion; or from the founders of the ſeveral ſects of Philoſophers: as alſo thoſe who purſue and defend their ſeveral ſchemes: and moreover, that ye would diveſt yourſelves of all prejudices, ariſing from grandeur, honour, riches, worldly ſucceſs and power; which vulgar ſouls place their happineſs in: but which true Philoſophy teaches to deſpiſe.

Theſe things being premiſed, let us remember, that the true notion of God (as Soſthenes has juſtly obſerved) is that of *Perfection itſelf*. If God be infinitely perfect, then, he is the Supreme Good of men: and if ſo, as he muſt deſign our *real* good, ſo that can only be the truly Divine Philoſophy, that leads us to God in a way agreeable both to the Divine Nature, and our own. But then let us conſider, that human nature is now corrupted. That it is ſo, the knowledge we have both of the World, and of ourſelves, puts it beyond all controverſy. A good God, therefore, muſt be ſuppoſed to have ſomething in the world, to aſſiſt us to counteract that vicious propenſity in human

human nature; which has overſpread the earth as an univerſal contagion.

And truly God never left himſelf without witneſs; nor men without aſſiſtance. He has given to all Reaſon. He has opened the books of Creation and Providence, to be meditated upon. He has ſpread the notices of ſome weighty truths, by a Traditional conveyance, from father to ſon. He has raiſed up wiſe men and philoſophers in all ages and nations, to teach and inſtruct others. He has particularly kept up the Jewiſh nation for many ages, for this very end; that 'the 'knowledge of the true God, and his Wor-'ſhip might not be loſt in the world.' And of late he has ordered it ſo, that their inſpired Writings ſhould be tranſlated into the elegant, and almoſt univerſal language of the learned Greeks. But I muſt add, that though Philoſophy has ſo long taken place, firſt in Phœnicia, Egypt, and other Countries; and ſince in Greece, eſpecially at Athens: (whence it has been propagated almoſt into all countries, ſubject to the Roman Empire) yet the world ſeems rather to be confounded, than edified. The ſtudy of Wiſdom is turned for the moſt part into airy ſpeculations; ſtrife of words; ſophiſtical controverſies; and trifling ſubtleties. Sect is oppoſed to ſect, and ſcheme to ſcheme, with unrelenting animoſity, invidious

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reflections, and endleſs diſputations. Every one wants an Oedipus to unriddle things, and to repreſent Truth in its native plainneſs and ſimplicity: ſo as to make it an eaſy guide to human Reaſon; with reſpect to the conduct of mens lives, both in their public, and private ſtations.

Now, upon the ſuppoſition of all theſe things; (which I believe ſuch equitable, as well as capable judges, will readily yield to be certain and indiſputable truths) let me beg you to ſuppoſe one thing more, that the Great and Good God having tried all other methods to reclaim men from vanity, ſin, and miſery, had deſigned to try one more; and which ſhould be ſo attempered, as to be moſt glorious and worthy of Himſelf; and at the ſame time, moſt rational and plain; adapted to our capacities and circumſtances: in order, if poſſible, to "turn men from darkneſs to light; and from the power of Satan" and wickedneſs, "to God," and virtue. Suppoſing this, as highly rational in itſelf, let me aſk, What way were the moſt likely Divine Wiſdom would follow in this caſe, purſuant to ſo noble a deſign?

Seneca. Sir, ſince others are ſilent: and that you and they ſeem to expect it from me to ſpeak upon this weighty queſtion, I ſhall not

not fruſtrate your expectations, even though I ſhall, perhaps, run the riſk of forfeiting my reputation, upon a topic ſo much out of the road of common philoſophy.

That Paul's ſuppoſition is highly rational, none can deny: it being not only a natural, but neceſſary concluſion from the *Poſtulata* which he has moſt judiciouſly laid down. For ſince mankind has ſunk ſo univerſally into ſin and miſery; and that God is the Supreme Good; and therefore, as Plato ſays, (*a*) 'the only 'Cauſe or Author of whatever is good; (where-'as, we are rather to make any thing what-'ſoever the cauſe of evil, than to aſcribe it to 'God,') we cannot but conclude, that all thoſe means of bettering the world which Paul has mentioned, have been uſed for our benefit. Though we have juſtly provoked him, by turning his medicines into poiſon; yet we cannot but think that he, who is Good-neſs itſelf, has reſerved ſome better thing, as a more happy and ſovereign remedy at laſt, to bring us back, if poſſible, to purſue the true intereſt of ourſelves: and conſequently, that of our fellow-creatures. And it is certain, that as the Jews have been big with the expectation of their *Meſſiah:* of whom (if I miſtake not) even Moſes himſelf propheſied, as one that was to be 'a new and divine Le-'giſlator;

(*a*) Lib. ii. de repub. p. 430.

'giſlator; not only to that nation, but to the 'whole world;' ſo we Romans, and I think all or moſt other nations, ſeem to have been under an inſtinct or impreſſion, derived from age to age; (though I know not whence) that God would 'raiſe up ſuch a Perſon, as ſhould 'bring a truly rational, and Divine Philoſo-'phy into the world; and with it a peaceable 'and happy Empire.' Such a ſtate, probably, as the Poets repreſent that of the Golden age to have been under Saturn; the firſt king and father of the world. Nay, (*b*) at this very time, certain it is, that almoſt all men ſeem to have ſuch an expectation. We know too, it is not long ſince there was a prophecy of the Sibyl's to this purpoſe, (*c*) 'That Nature 'was about to produce an Univerſal Monarch, 'that ſhould conquer the Romans;' a prophecy ſo frightful then to the Roman Senate; that they made a decree, 'that none born that 'year ſhould have Liberal Education.'

I confeſs, we generally eſteem that prophecy to have been ſince accompliſhed in Cæſar's being declared perpetual Dictator; in his ſucceſſor Auguſtus, and thoſe that have reigned ſince: But when I conſider, that the year when this prophecy was publiſhed, was that wherein

(*b*) Virg. Eclog. Tacit. Lib. v. & Suet. in Vit. Veſp. Joſep. de Bel. Jud. Lib. vi.

(*c*) Suet. in Vit. Auguſt.

wherein Pompey took Jeruſalem; and therefore ſeemed to denote that country as the place, where this Monarch was to be born: but eſpecially when I reflect how univerſal the impreſſion ſtill is, that ſuch a Perſon is about to appear; it is not improbable, but this prophecy may have yet a farther accompliſhment. Let that be as it will, though I ſhould be very ſorry the Roman empire ſhould ever be deſtroyed; yet I could not but rejoice, if it ſhould pleaſe God to ſend a Divine Legiſlator and Philoſopher into the world; to teach us wiſdom and virtue in a New and more Perfect manner. I am entirely of the mind of Plato, whom I cannot enough admire upon the account of this rational wiſh: though in other reſpects not ſo much his diſciple, as the ſcholar of Zeno.

In one of his Dialogues, Plato introduces Alcibiades conſulting Socrates, as to the beſt method of praying to the Deity; and of offering up ſacrifices to him. He repreſents Socrates at a great loſs, what advice to give him. At length, when he had ſufficiently expoſed the Superſtition of the Athenians, as to their many and coſtly ſacrifices; and how unſuitable, and little pleaſing theſe were to a pure and infinitely perfect and good God; he proceeds to tell him, that the beſt way for both

Alcibiades

Alcibiades and himſelf was (*d*) περιμένειν ἕως ἂν τὶς μάθη, ως δεῖ πρὸς Θεὸς καὶ πρὸς ἀνθρώπους διακεῖσθαι; 'to wait until ſome greater Perſon 'than they ſhould ariſe; who ſhould be able 'to teach them exactly, how they were to be-'have, both towards God, and towards man.' It ſeems the greateſt men then were at a loſs, in both reſpects; that they had the modeſty to own it; and that all their knowledge of Divinity conſiſted in ſome rational, or probable Gueſſes only.

It was no leſs plainly a current opinion in the days of Plato, that a Divine or Extraordinary Perſon would come at length into the world: who ſhould bleſs mankind with a full, plain, univerſal, and perfect Philoſophy, as to both its eſſential parts: (our duty and intereſt both to God, and men) and conſequently, ſuch a one as would determine all things relating to Religion, and its principal Laws and Rites: as well as to Ethics; to Policy, Government, and the Relative Duties.

Now, that ſuch an expectation obtained in the days of Plato, appears from what follows: for he does not introduce Alcibiades as ſolicitous to know what Socrates meant, when he talked of the coming of ſuch a Philoſopher; as otherwiſe he muſt have done: but, as if this had been an opinion too well known, and

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(*d*) Plat. in Alcib. p. 2. E. 43.

too univerſally received, to be ſo much as called in queſtion; he brings in Alcibiades allowing this as certain: and therefore ſatisfying himſelf to aſk two important queſtions about it; firſt, *when* this perſon would come; and then, what *ſort* of perſon he was to be: adding a very moving account of his deſire to ſee him. His words are ſo emphatical, and have left ſuch an impreſſion upon my mind, that I think I can repeat them verbatim,—*πότε ἦν παρέσαι ὁ χρόνος ἔτος, ὦ Σώκρατες; ἢ τις ὁ παιδεύσων; ἥδισα, γὰρ ἄνμοι δοκῶ ἰ δεῖν τοῦτον τὸν Ἄνθρωπον τίς ἐστιν.* 'When ſhall that time come, 'O Socrates? and who ſhall that Teacher be? 'For I long exceedingly to ſee ſuch a man, 'who he is.'

But let us come directly to the important queſtion which Paul has propoſed; What is moſt likely to be the *method* Divine Wiſdom would take, in caſe God ſhould deſign to ſend an extraordinary perſon into the world, to propagate an univerſal and perfect philoſophy: and, in conjunction with it, a Government every way rational and excellent: in order thus to reclaim mankind; and render them in all reſpects Happy. This, I think, is the queſtion fairly, though in other words. And a noble one it is. It deſerves the utmoſt ſtretch of our thoughts to our being ſatisfied concerning it. But I confeſs that

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I am no ways, *par negotio*, capable of ſuch an undertaking: for though I may pretend to be a *Philoſopher;* yet this queſtion has never occurred to me before. Now it is propounded, it is ſurely moſt momentous: and I ſhall reckon that time to be very wiſely employed, which is ſpent in diſcuſſing it. Yet we muſt be obliged to Paul to anſwer his own queſtion: though if either Soſthenes, or my Brother will undertake it, I ſhall be well pleaſed to liſten to their thoughts upon it.

Gallio. For my part, though I cannot but own that the world would be very happy under the reign of ſuch a Divine Philoſophical Emperor as you deſcribe: yet this may be rather wiſhed for, than expected. Nor do I think it poſſible to determine, how God would accompliſh it; upon the ſuppoſition that he had any ſuch deſign. All I can ſay is, that I have a clear idea of Political Government: and have often thought, that an elevated genius, well educated, and under proſperous and advantageous circumſtances, might do much to reclaim the world; and render it happy; if truly virtuous himſelf. And ſince my Brother has made mention of a Dialogue of Plato's, which bears the name of Alcibiades, can we introduce a fitter name to convey the idea of ſuch a perſon as might be proper,

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if virtuous and fortunate, to Reform the world.

Here, then, allow me to attempt three things, firſt to give you the *Character* of Alcibiades; then to ſhew you what I think was only *wanting* in him, to make him a Hero fit to reform the whole world; and laſtly, to draw the *Picture* of ſuch a glorious perſon as ſhould excel, at leaſt all who have gone before him, in reforming every thing neceſſary, in Government, Religion, and Philoſophy.

As to the Character of Alcibiades, it ſhall be taken for granted, that an elegant (*e*) Roman author, the cotemporary and friend of Cicero and Pomponius Atticus, has done him no more than juſtice. (*f*) 'Alcibiades,' ſays he, 'the ſon of Clinias, the Athenian, was 'ſuch a man, that nature ſeems to have exert-'ed herſelf to the utmoſt, in producing and 'forming him; as if ſhe had meant to try all 'her power and ſkill upon him: for it is agreed 'by all that have written any thing concern-'ing him, that there was never any thing 'known to exceed him, whether in vices or 'virtues. He was born in the moſt noble ci-'ty then in the world; deſcended from the 'higheſt family; and was by far the moſt 'comely perſon of his age: capable of every 'thing

(*e*) Corn. Nep. Alcib. Cap. I.

(*f*) Alcibiades Cliniæ filius, Athenienſis, &c.

'thing that required action; and at the ſame
'time the moſt eminent Stateſman and Poli-
'tician. He was the greateſt General in the
'world; and equally ſkilled in command by
'ſea and land. He was the firſt Orator, with-
'out competition: for ſuch was the opinion
'all men had of his addreſs and eloquence,
'that there was none that durſt preſume to
'oppoſe what he ſaid. Such a man he was,
'that when affairs required it, he was the
'moſt indefatigable in labours; the moſt pa-
'tient in hardſhips; the moſt generous and
'liberal; and the moſt ſplendid and ſumptu-
'ous in his way of living; particularly in his
'table. He was moſt affable; and never fail-
'ed to hit opportunities ſo, as to make them
'ſerve his purpoſes; and that in the moſt in-
'ſinuating manner. And yet this ſame man,
'when he allowed himſelf to unbend, and no-
'thing important ſtood in the way of his do-
'ing ſo, could inſtantly diſſolve in luxury,
'effeminacy, debauchery, and intemperance:
'and to that degree, that all men ſtood ama-
'zed, that one and the ſame man could be
'ſo different from himſelf; and act as if he
'had been compoſed of oppoſite natures.
'But, as the ſame hiſtorian obſerves, this di-
'verſity tended to exalt, rather than detract
'from him: his debauchery being rather the
'effect of neceſſity than choice. For the A-

thenians

'thenians having uſed him moſt ungratefully; he was forced to comply with the cuſtoms, and even vices of other places, and nations, who protected him: And though he faithfully ſerved the Lacedemonians, the Thracians, and Perſians ſucceſſively; yet three things were equally conſpicuous in this man:—That he was ever faithful to the State that protected him: and true to their Cauſe and Service.—That his noble ſoul was ever fraught with new projects to ſerve his Native country, where he might do it fairly and honourably; notwithſtanding all the repeated affronts and ſufferings he met with from it: but then,—Notwithſtanding all his Virtue and Gallantry, he was ſtill unfortunate from firſt to laſt.'

This is a Summary account of what all hiſtorians have agreed in to have been the juſt Character of this Grecian Hero.

Let us then conſider, what was only *wanting* in ſuch a perſon to make him fit to conquer, to rule, and to reform the world. In the firſt place, it was his misfortune that he was not born a Prince. Had he been the ſon of Auguſtus Cæſar, and ſucceeded him when about fifteen years old; what could he not have done; eſpecially had he lived as long as Auguſtus? But it was his hard fate to be born in a Republic; the moſt jealous of diſtinguiſh-

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ed and popular characters, in the world. His Spirit was too great, for the narrow orb in which he moved: and his Circumſtances were ſuch, as made it impoſſible for him to rid himſelf of the many difficulties he ſtruggled with. Then his compliance with the Vices of all countries, though his misfortune rather than fault, was unbounded: and yet he ought to have acted ſo, that it might have appeared it was mere civil acquieſcence, that led him to it. By this method, he would have obliged all men, as much as he did by his exceſſes; or rather more, when it was perceived that what he did was wholly from condeſcenſion; and not from inclination. He would thus have drawn men back inſenſibly to the conſideration of the contrary Virtues: and been capable to reaſon them out of vice with the better grace, and greater authority. Had but theſe two things concurred, he might have been fit to accompliſh all that is wanting to render mankind Happy.

Therefore, farther, you may eaſily form the ſame idea with me of a *True Hero;* ſuch as Reaſon ſeems tacitly to deſire. Suppoſe then, that God does deſign to bring back the golden age, in our time, under the reign of a new Saturn; theſe things muſt of neceſſity unite in his compoſition.

He muſt be deſcended from the moſt honourable

nourable and noble Family, (at leaſt that which is generally eſteemed and owned to be ſuch,) at the time of his birth.

He muſt be born the undoubted Sovereign of the greateſt Monarchy in the world; and that an abſolute one; to do what he pleaſes without controul.

He muſt have the beſt Education that is poſſible to be given, to form his mind both for Univerſal Empire; and to the perfect knowledge of all Sciences that are valuable in Society.

He muſt be a moſt Extraordinary Genius, in order to improve his education to the higheſt pitch: exceeding, if poſſible, Alcibiades, as a Philoſopher, Orator, Stateſman, Politician; and Commander both by ſea and land.

He muſt be capable of every thing to ſuch a degree, as to outſhine the reſt of mankind as far in all the Excellencies of Soul; as in grandeur and power.

He muſt have all the Treaſures of the world at his command; ſo far at leaſt as that none may be able to reſiſt him.

He muſt keep an even hand between Profuſeneſs and Parſimony; that he may never be at a loſs for money when affairs require it, nor miſs an opportunity of diſtributing it; eſpecially in rewarding Fidelity, Bravery, and Virtue. He muſt ſo act as to be rather lo-

ved than feared; and yet feared more than all.

He muſt be a complete maſter in the art of Inſinuation and Diſſimulation; and ſo compliant with cuſtom, as never to require or expect any thing, that ſo much as ſeems to thwart with mens inclinations; and innocent follies. I call thoſe ſuch as are no way hurtful to Society, or Government: for whatever is inconſiſtent with theſe, muſt be ſtrictly guarded againſt; and moſt ſeverely puniſhed.

But in his compliance with vices, ſuch as luxury, &c. he muſt act ſo, that men may believe his condeſcenſion this way to be rather the effect of a pleaſant, affable, and gay temper; than of ſenſual and unbridled Appetite.

He muſt exceed all men as much in Beauty, Symmetry, and a Majeſtic countenance and carriage, as in wiſdom, power, and riches.

He muſt approve himſelf to be the true Friend and Father of his People: and the inveterate Enemy of all the enemies of his country, or himſelf.

He muſt be exceſſively ambitious of Glory and Fame: and reſolve accordingly to exceed all the Heroes of Antiquity; as far as Cæſar exceeded Romulus.

In order to this, he muſt be indefatigably Circumſpect,

Circumſpect, and Diligent; and matchleſsly brave in time of Action.

He muſt leave all affairs in the beſt Order imaginable; that his excellent Laws and Rules may be obſerved in all time coming. To this end, he muſt in his own time have had a Society of the moſt Eminent Geniuſes in the world: men of noble birth; highly cultivated learning; and all other valuable qualifications. Theſe he muſt have modelled into diſtinct Colleges, or Courts: ſome for Government, Counſel, and Polity; ſome for Commerce and Trade; ſome for War and other Military affairs; ſome for Philoſophy, and the noble Sciencies; ſome for Religion and its Rites; and ſome for Mechanical Arts; and for Huſbandry. All his Diſciples in theſe ſeveral reſpects, muſt have been fully inſtructed by himſelf, whilſt he lived; brought under the moſt ſtrict and ſolemn bonds and ties, to obſerve his orders: and obliged to hand down his Laws and Conſtitutions from age to age; by adopting into their Number, ſuch as were fully inſtructed to fill their places; as they ſhould ſucceſſively drop off by death.

He muſt be ſucceeded by ſuch a Race of Heroes as ſhall tread in his ſteps; and follow his meaſures: but in caſe of any degeneracy, and conſequently hazard of altering this Noble Conſtitution; he muſt be ſuppoſed to e-

rect a Senate, conſiſting of a particular number of Delegates from all the ſeveral Colleges; and reſponſible to them. This Senate ſhould be inveſted with a reſtraining power, to oppoſe all Innovations, that great men, or even the Monarch himſelf ſhould attempt: that thus the laws might be kept up in full force; ambitious ſpirits curbed and overawed; and the Conſtitution compleatly ſecured.

To preſerve every thing the more ſacred and inviolable, the Birth-day of this renowned Prince muſt be kept ſacred to all poſterity; as their greateſt Anniverſary. On this Day, at or about noon, every one ſhould be obliged to join in a Solemn Hymn, to the memory of this Prince, under the Character of the *Reſtorer* and *Saviour* of mankind; and having done this, they ſhould all, without exception, if come to years of diſcretion, enter into a moſt ſolemn Oath to continue faithful to the Conſtitution, Laws, and Orders, of this great Prince: vowing in the moſt ſacred and awful manner, to hold thoſe in abhorrence, who ſhould attempt to alter any of theſe: and to oppoſe all ſuch Innovators, as the worſt of enemies; till they ſhould bring them to Puniſhment, in the moſt ſevere manner, as a terror to others.

And, now, Gentlemen, I have given you my thoughts concerning ſuch a Hero as ye ſeem ſtill to look for: though I muſt profeſs myſelf

ſelf a Sceptic in expectation. Had even Julius Cæſar poſſeſſed all theſe Virtues, equally with that of Ambition, and deſire of Fame, he had never been capable of effecting what you require: becauſe he waded through ſo much blood to Empire; and thus left mens minds full of horror and revenge, for the loſs of their Friends, and Country's Liberty. This Spirit, though ſuppreſſed for a time, proved at length his ruin. Auguſtus had a much fairer claim; but his beginnings were clouded with wars and cruelties. When he had conquered all his enemies, he at length laboured to regain mens good opinion by clemency and mildneſs. But the memory of old Roman Liberty was not forgotten; though men choſe rather to ſit down quiet, after ſo many deſolating Wars, than to endanger themſelves, and families, by beginning new contentions. The older men well remembered the confuſion, miſeries, and barbarities, the world was filled with, firſt by the convulſions occaſioned by Marius, Cinna, and Sylla, and then by the Triumvirate of Pompey, Cæſar and Craſſus: eſpecially the Civil wars of the two former. Others who could remember little of that time; yet diſtinctly called to mind the ſecond Triumvirate of Antonius, Lepidus, and Auguſtus: their wars with Brutus and Craſſus; thoſe that enſued between Antony and Auguſtus:

guſtus: and the ſeverities exerciſed by them both during their union; and contention for Sovereignty. The younger men that heard of thoſe former tragedies, who ſaw the preſent ſplendor and glory of Auguſtus; and felt the advantages of Peace and Plenty under him; could not but reckon themſelves very happy in compariſon with their Predeceſſors. The world at that time enjoyed an univerſal calm.- The Temple of Janus was ſhut, and every man found himſelf at eaſe. Learning and Virtue were encouraged. All Princes and Nations courted the Roman Emperor; emulating one another in complaiſance to his will; and ambitious to ſhew themſelves faithful Allies to the State. So that had Heaven deſigned to ſend ſuch a Hero into the world, *then* ſeems to have been the only proper time.

Had Marcellus lived to ſucceed Auguſtus; or upon his death, had Germanicus been Emperor, inſtead of Tiberius, perhaps it might have been very happy for our country: but a Tiberius ruined all. After we were rid of that cunning tyrant, we ſaw ourſelves governed firſt by a mad-man; and after that, to ſpeak plainly, by a fool. I confeſs now we have a very fortunate change: and, brother Seneca, the Gods ſeem to have put it into your power to render the world as happy, as we can reaſonably deſire: eſpecially when

you

you have ſo excellent and brave a man as Burrus, to go hand in hand with you, in ſo noble a deſign. Let him form the mind of young Nero for Empire: and let it be your buſineſs to render him thoroughly wiſe and virtuous. I know how difficult a taſk this is, conſidering his youth, temptations, and too natural diſpoſition to pride and cruelty: and I can eaſily foreſee, what a hindrance Agrippina will be to you. However, I hope all theſe are conquerable. Had ſuch a Prince as I have been deſcribing, been born fifteen years before the death of Auguſtus: and declared Succeſſor to the Empire, at the time he ſent forth that great and remarkable Edict, for deſcribing the whole world as far as was poſſible, reſpecting the number of Countries, Towns, Men, Revenue, *&c.*; I ſay, had ſuch a Prince been then born, and thus owned to the world; and educated accordingly: we might have been, at this very time, happy under his flouriſhing Government. But ſince Heaven has ſuffered things to proceed in the quite contrary courſe; I think I have very good reaſon to remain an Infidel as to the appearing of any ſuch Prince hereafter.

Soſthenes. I know not how Paul may reliſh your admirable diſcourſes, moſt noble Lords; but I have juſt reaſon to thank you both: for you

you have ſpoken as if you had been divinely inſpired, to confirm our notions of the Meſſiah and his Kingdom. Seneca has learnedly ſhewn, that the *appearing* of ſuch a Prince has been the expectation of all the thinking part of men, in all ages: and Gallio has diſcovered what *ſort* of Prince he muſt be; what his Qualifications; his Government; and the Happineſs of the world under it: And both of you are agreed with me, that ſuch a Hero never yet appeared in the world; and conſequently, that the crucified Jeſus could not be the Man.

However, I muſt take upon me to remark two particulars which I think Gallio has miſſed, proper to complete the character of ſuch a Divine Hero; as he has moſt admirably deſcribed. He has allowed him to temporize with Virtue and Vice: to be in ſome degree licentious himſelf: and to give allowance by Law as well as Example to others reſpecting evils, which, he ſays, do not hurt Communities. Now, though ſome Vices more directly tend to hurt than others; yet it is our fixed opinion, that every ſin tends ſome way to the detriment of the Commonwealth. Such a Divine Hero, therefore, as we are in queſt of, muſt be ſinleſs himſelf, and let the reaſon or pretence to the contrary be what it will, tolerate nothing that is ſinful in others. This is

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the notion we have of our *Meſſiah*: but then, I muſt add ſomething that will ſurpriſe you, *viz.* we expect our *Meſſiah* will be ſomething more than Man: nay, our Prophets proceed ſo far as to aſſure us, he will be *truly God:* or the *Son of God, partaking of his Nature.* How this can be, is confeſſedly a Myſtery: but ſince our divinely inſpired writers agree in this; and that the conſtant Tradition we have of it confirms us in this notion; we cannot doubt it. You may perhaps ſmile at this opinion; but when ye allow yourſelves to conſider, that all your own theology bears this manifeſt tendency, I truſt you will ridicule ours the leſs. Yours indeed, is crouded with innumerable fables of Gods and Goddeſſes; with their progeny, and their ridiculous, and even obſcene and wicked actions; which I queſtion not, you ſecretly deride and diſavow: but yet I believe, that mankind had never run thus wild in their ſtories, had they not, from the firſt ſtage of the world, been poſſeſſed of ſomething that laid the foundation of ſuch ſtrange ideas. Now, our moſt Ancient Writings tell us, that the firſt man, (whom we call *Adam* †, from the Excellency of his firſt Formation; and you name Saturn) having apoſtatiſed from God to ſin, by the inſinuation of the prince of evil demons; God condeſcended

† No 12. Part II.

condeſcended to take pity upon him notwithſtanding; and promiſed that his own *Son* ſhould appear in due time, to be the ſecond Adam; ſo as to regain all that the firſt had loſt. This is, I confeſs, darkly inſinuated by Moſes; but our Cabbala ſupplies the defect. This *Son* of God, when he becomes man, is to partake of both natures: of the Divine, that he may be capable, as "Lord, to do what-"ever he pleaſeth in heaven and earth;" and of the Human, that he may be a proper Prince for Mankind. As he is thus to be God as well as Man, we believe that he himſelf will be our Governor, without any ſucceſſion, as long as the world ſhall laſt. When the race of mankind ſhall end, we conclude, that this ſame Glorious Prince will preſent us to his Father; that his faithful ſubjects may be eternally rewarded: and live in inconceivable delight, in the ſupreme Manſions of Heaven.

But when we ſpeak of God's having a *Son*, we muſt not conceive of this by common ideas. Our God is infinitely glorious above matter. We ſpeak therefore figuratively, when we expreſs ourſelves in common terms of this kind: for ſhould I call Reaſon or Judgment the Father of rational Volition, and conſequently Will the *Son* of Reaſon, no body would explain it in the ſame ſenſe that is uſed to expreſs Mens relation to one another. In like

like manner, you muſt not ſuppoſe we underſtand that the Pure and Infinite Being is multiplied into ſuch perſons as two or more men by ordinary deſcent. We preſume not, indeed, to be capable of explaining how this is; but reckon it enough to believe, there is ſome real foundation for it, known to the Deity himſelf; though not to us: ſince the Prophets have been inſpired to repreſent the *Meſſiah* to be *truly God;* and yet deſcribe him as a real Man, when they foretel his coming into the world. And, indeed, how can a God be viſible, and live among men as their Prince and Judge, unleſs he aſſume the Nature of a Man: and act as one? If it were otherwiſe, how would it be poſſible for men to converſe with, and be governed by ſuch a Ruler; as were infinitely diſtant from us in Nature, Attributes, and Operations?

I judged it expedient, my Lords, to give you this general idea of our Theology: and I am perſuaded, the more you conſider it, the better you will approve of it; though at firſt view it may perhaps appear to be very ſtrange. Excepting the two particulars juſt ſtated, I entirely agree, with Gallio, that the *Meſſiah* will be ſuch a Hero as he has deſcribed. And you may remember, we gave you before, though more generally, an account of the Jewiſh notion of him, to the ſame purpoſe.

Seneca.

Seneca. My propoſal was, my Friends, that Paul might be allowed to anſwer his own Queſtion: but I believe he is not diſpleaſed with having been hitherto ſo happily prevented. I hope it will be both to your and his ſatisfaction, to conſider what I have ſtill to add.

My brother has drawn the character of our complete Hero in ſuch natural, bright, and noble colours, that I concluded it was impoſſible to find any real flaw in his deſcription. Soſthenes has, however, with great judgment, diſcovered its defect in two particulars: but when he came to his ſecond, and told us, that the Hero whom he and his countrymen expect, muſt be not only Divine, but really God, (or one that partakes of the Divine Nature in the moſt proper ſenſe of the word) as well as truly and really man; I confeſs it did not a little ſurprize me: for by this the Jewiſh nation ſeem to have a ſtretch of thought which equals, or rather exceeds all that Philoſophy has diſcovered. Yet ſomething like this ſeems to be inſinuated by Plato, in the dialogue mentioned before, if indeed the opinion be not the ſame: for when Alcibiades had ſaid, ποτὲ ἂν παρέσαι ὁ Χρόνος, &c. 'When ſhall that time come,' &c.; or, as we may otherwiſe render the words, 'When 'ſhall this Saturn appear?' (to bring back the golden

golden age) 'and what ſort of Man will this 'Teacher be, when he comes? for I do ex- 'ceedingly long to ſee ſuch a perſon; and to 'know who he is.' Plato makes Socrates return this anſwer, (*g*) 'This is no other than he, 'under whoſe care thou art. But as Homer 'repreſents Minerva, to have firſt removed 'the cloud from the eyes of Diomedes, before 'he could be capable to ſee the goddeſs that 'ſpake to him; and know that ſhe was not a 'human perſon, but a deity: ſo, I muſt tell thee, 'it is neceſſary, that the Darkneſs which is now 'over thy mind, be firſt removed by this God; 'and then thy mind muſt be drawn nearer to 'him; and ſo thou ſhalt be made capable to 'diſcern what is good and what is evil: which 'at preſent thou art unable to do.' To this Alcibiades again replies, 'Let him, therefore, 'either remove this Cloud from me, if he 'think fit, or otherwiſe diſpoſe of me; for I 'am ready to act as he would have me: and 'ſo as to omit nothing that he ſhall require 'of me, whoever he be: provided this ſhall 'tend to make me better.' Socrates anſwers, 'Aſſure thyſelf he takes care of thee even in a 'moſt wonderful manner.'

That we may farther underſtand the meaning of Plato, there is a paſſage of his to the ſame purpoſe, in another part of his works: where, after he had diſcourſed upon ſeveral points,

(*g*) Plato Alcibiad. ii. p. 43.

points, in relation to the founding a rightly conſtituted Government; and particularly its Metropolis: he obſerves, (*b*) 'that Saturn underſtanding, that the nature of no man was 'ſo far capable to manage human affairs, but 'that his weakneſſes and folly would diſcover 'themſelves to the detriment of the Public; either by his being arbitrary, and tyrannical; 'or by his wantonneſs, pride, and partial adminiſtration of Juſtice; took this method. 'He ordered and managed things ſo, that Cities and Countries ſhould not be ruled by 'men, but by beings of a Divine and more 'Noble nature, even by Spirits. To theſe he 'committed the Government of the ſeveral 'Communities of men; as to ſo many Kings 'or Rulers ſet over them. This ſame Method or Rule is ſtill followed by us in all 'our inferior Governments; as is ſeen in our 'care of our flocks of ſheep, and herds of 'other creatures. For we do not ſet oxen 'to rule oxen, or goats to manage goats; but 'we ſet men over them, as only fit to rule 'them; becauſe they are of a kind and nature ſuperior to theſe: and therefore capable to command them. In like manner, 'God, (under the name of Saturn) being the 'friend of men, ſet over them at firſt certain 'Spirits, of a much more Noble Order and 'Nature than that of man: and theſe excellent

(*b*) Plato de Legibus, Lib. iv. p. 599.

'lent Spirits did, with the greateſt eaſe both 'to themſelves and to mankind, ſo carefully 'rule human affairs, as entirely to preſerve 'Peace, Chaſtity, Liberty; and Juſtice to all 'men equally. By this means, no quarrels 'or ſeditions were heard of; but all things 'remained in perfect tranquillity and happi-'neſs. Now the truth of this Story, and the 'uſe I make of it is this; that no City, under 'the Government of mere mortal men like 'ourſelves, and not alſo under the Rule and 'Sway of God, can ever be really happy: 'but muſt continually labour under Evils 'and Vexations.'

What difference is there now between the notion of Plato and that of the Jewiſh Nation in this point? It is credibly reported, that Plato converſed very much with the Jews, when he was in Egypt; where there was always a multitude of that nation: and perhaps he might there imbibe this perſuaſion. It is certain, he has incorporated a great deal of their theology into his philoſophy: with this difference only; that he adapts both his notions and words, as near as he can, to the Religion and Opinions of his own Country.

Here it is alſo memorable, that Plato ſpeaks of one whom he calls ſome where, the *Son of* 'the *Good*;' or, as Softhenes calls him, the *Son of God*. Him he ſometimes diſtinguiſhes from

from the Supreme Being, whom he emphatically calls *The Being:* and yet, at other times, he ſpeaks of him as one and the ſame with him. Now, if from this Hero, the 'Son of 'The Being,' or 'Son of the Good;' or, with Soſthenes, the *Son of God;* Plato were to give name to his Commonwealth and City; it muſt either be derived from that of τὸ ἀυτοκἀλον, the *Self-good;* or τὸ φῶς, the *Brightneſs*, by way of eminence; or ὁ νοῦς, the *mind;* or ἡ σὸφια, the Wiſdom, or the *Logos*, *Eidos* or *Idea:* (which I take to ſignify the ſame thing with the two former) or elſe *Æon*, by which he denotes him as *Eternal.* Theſe I take to be all the names of Plato, when deſcribing this Glorious Perſon.

Such is the account of Plato's thoughts on this ſubject, as exactly as was neceſſary: and I muſt profeſs myſelf to agree with him, that no other Hero, but ſuch a one, can be the proper Deliverer and Benefactor of the world. This being granted, the firſt particular of Soſthenes will neceſſarily follow, as a concluſion from thence. For he who is God as well as Man, cannot be ſuppoſed to be capable of evil; or to countenance it in the leaſt. And his power being ſuch as to command both Love and Reverence, there is no need to comply with mankind, in any thing unbecoming, to ſecure their obedience.

But

But alas! my Friends, after all these fine and curious Speculations, can we be certain that so perfect a Being will ever come? For my own part, though I cannot despair, yet I am afraid, this is too great, and too good to be expected; at least in our days. Oh, Sosthenes, when will your *Messiah* come! How do I long, with Alcibiades to behold, and converse with such a glorious Hero.

Paul. In order to lay a foundation for that heavenly superstructure, I now, in my turn, intend to raise upon it, I beg to be allowed briefly to recapitulate those things, that we seem to be all agreed in: and which I shall put into the order, which appears to me to be most natural and easy.—God is Perfection itself, or infinitely perfect; and therefore the Supreme Good of men.—Human Nature is now extremely vitiated: and therefore stands in need of a Divine Cure.—All Methods hitherto made use of, have not been sufficient to reach this Great End.—No Method can be supposed so proper, or so effectual, as God's sending a Divine Hero, and Philosopher into the world.—It seems to be highly probable, that such a Method of Cure should be the Design of God: the Goodness of God, and the Misery of Man arguing its necessity; and the General Expectation of the thinking part of mankind,

(eſpecially of the Jews) confirming us, that this is not the effect of mere Reaſoning upon it.—No Man, as ſuch, is capable to be the Univerſal Saviour, or Ruler of Mankind.—Such a Hero, therefore, as we are now in queſt of, muſt of neceſſity be more than a Mortal.—It ſeems to be altogether neceſſary, that he partake of the Divine Nature: or be *God* in the moſt proper ſenſe.—And, laſtly, no leſs neceſſary, that he be truly and properly *Man*, ſo as to partake of both theſe Natures: that he may equally act God's part to man, and man's part to God.

Theſe things being acknowledged, I proceed now directly to the performance of that taſk, ſo expreſsly enjoined me by Seneca. The ſtate then of the queſtion is this, 'Suppoſing 'that God ſhould really deſign to ſend ſuch 'a Divine Perſon into the world (as we have 'been diſcourſing of; and as the Jews expect 'their *Meſſiah* to be) to propagate an Univer-'ſal and Perfect Religion; and in conjunc-'tion therewith, a Government every way ra-'tional and excellent; in order thus to re-'claim men, and render them in all reſpects 'happy: what is moſt likely in reaſon to be 'the Method, that Divine Wiſdom would 'take in this wonderful Diſpenſation?'

God,

God, in order to Govern and Save Mankind, muſt, of neceſſity, be ſuppoſed to condeſcend ſo far as to deal with them, as Human Nature and its circumſtances will allow.

But on God's condeſcending thus to deal with us, we muſt not think it is poſſible for him to act any mean or unbecoming part: but ſo as ſtill to preſerve all that Dignity which becomes the Supreme Being: it being at leaſt as neceſſary for him to act according to his own Nature; as in condeſcenſion to ours. This is indeed ſo certain, that were it poſſible for him to do otherwiſe, he muſt ceaſe to be Infinitely Perfect: that is, to be the Chief Good. But as this is as palpable a contradiction as the other now mentioned; and therefore is equally as impoſſible a ſuppoſition as the former: hence therefore, this farther *Poſtulata* naturally and neceſſarily reſult.

In order to God's Ruling and Saving mankind; he muſt of neceſſity, proceed in a Method, entirely agreeable to his own Nature, and Eſſential Properties.

Both theſe *Poſtulata* being therefore equally certain and ſelf-evident, we muſt neceſſarily conclude, that the method which Divine Wiſdom would take in this caſe, muſt be a mixed, compounded Method; not in any groſs

ſenſe, which the Purity and Unchangeable Perfection of God make impoſſible to be conceived; but in ſuch a pure and holy ſenſe as is conſiſtent with the Dignity and Grandeur of the Infinite Being.

To underſtand this, remember that God can only be conſidered in a two-fold reſpect: viz. *abſolutely*, in Himſelf; and *relatively* to his creatures: particularly to thoſe who are endued with ſuch thinking ſouls, as to be capable of a Moral Government; and thus to be dealt with as his Subjects, and Servants.

God, *abſolutely* conſidered, comes under the notion of Being, in the moſt perfect and elevated ſenſe. So that whatever tends to enlarge the notion of *Being* to the degrees of *Unlimited Perfection*, ought to be aſcribed to God, as neceſſary to him: and whatever ſpeaks meanneſs or confinement, either as to Capacity, Power, Exiſtence, or Duration, ought to be abſtracted from him. Under this general Deſcription, we conceive of him as the *Being Infinitely Perfect* and *Happy*.

And ſince Infinity excludes all Limits, we are ſure that he is One only: for two or more Infinites involve the greateſt contradiction. To ſuppoſe two that are Infinite, is to ſuppoſe that neither of them is ſo: and therefore to talk of a Plurality of Gods is both contradictory, and nonſenſical.

But

But then we muſt remember, that God, *eſſentially* conſidered, cannot be ſuppoſed to *act at all:* for no Being whatſoever can be conceived of as acting in this abſtracted ſenſe. All *action* denotes a *relation* of one ſort or other; whereas we are now treating of an *abſolute* and *abſtract* conſideration of God: as to his Being, Eſſence, Nature or Subſiſtence.

And yet to conceive of God thus only, were merely confounding to us; unleſs we conceive of him alſo as *acting* and *operative*. And therefore we are obliged to think of him *relatively*, both to Himſelf and other Beings.

How God acts *relatively* to, or towards *himſelf*, is a myſtery too great for us to fathom. Only ſo much we may be allowed to preſume, that God, as the only Perfect Being, muſt of neceſſity be the only Perfect Object to be contemplated; and when contemplated, to be Beloved by himſelf: for being Perfect, he muſt *know* himſelf perfect; and conſequently *love* himſelf perfectly alſo. He muſt alſo be his own Felicity: becauſe nothing Imperfect can make him happy. Therefore, were he not happy in Himſelf, he could not be happy at all: which were the groſſeſt abſurdity.

Now, in beholding and loving himſelf perfectly, he muſt of neceſſity *beget Images*, or *Ideas* of himſelf. Theſe muſt be Infinitely Perfect likewiſe; becauſe produced by him,

who is ſo. They muſt be Co-eternal with him; and therefore altogether Neceſſary; becauſe he muſt be ſuppoſed ever to be Energetical in Producing them; and ever Happy this way in the Relative Fruition of himſelf.

Theſe *Images* or *Ideas* muſt be conceived of as *one* and the ſame, both with God and one another, *eſſentially* conſidered; and yet *diſtinct* and *different* from him, conſidered *relatively*.

The *firſt* of theſe is neceſſarily concluded from hence, that God being *Infinite*, and therefore *One*, whatever is in him, muſt be *Himſelf*.

The *ſecond* is no leſs neceſſarily concluded from this; that it is impoſſible for any thing to be its *Own Image*.

And ſince Underſtanding and Will are really diſtinct things; and different one from another; (according to our conception) as well as both of them from the *Eſſence* or *Being* that underſtands and wills: hence God, *Relatively* conſidered, comes to be conceived to be *Three* as well as *One*.

And this it is which lays the Foundation of that GREAT MYSTERY of our Revealed Religion, which we call the TRINITY. For God has taught us that as he is *One* in *Nature*; ſo he is *Three* alſo (as we term it, for want of a better word) in *Perſonality*.

So

So much I thought fit to hint to you of this *Relative* conſideration of God, with reſpect to Himſelf; becauſe it is the foundation of his Relation to his Creatures. For God *qua Ens*, (as Being) cannot be ſuppoſed to act in reference to us: ſince this conſideration of him abſtracts from the notion both of Action, and all manner of Relation. But when once we come to conceive of God as acting in reference to *Himſelf*; we are led to think of him likewiſe as acting in Relation to *us*.

Now theſe three Relations, which we have ſuppoſed in God, and which we Chriſtians call *Perſons*, bear theſe Characters. God conceived of as *a Being acting in and towards himſelf*, we call by the general name of *The One God*; or the Infinitely Perfect Being. But when we conceive of him as 'Contemplating 'himſelf, ſo as to beget the Perfect and Sub-'ſtantial Image of Himſelf,' we call him the *Father*; while, at the ſame time, this *Subſtantial Image*, or *Idea that is begotten*, is called the *Son of God*. Now, ſeeing from the Union of theſe two, we are obliged to conceive, that a *Perfect Volition*, incluſive of an *Energetical Operation*, reſults; this we call by the name of the *Holy Spirit*, that proceeds from the *Father*; and the *Son*. It is readily confeſſed, that this is only a faint Adumbration of this Myſtery; but ſince we believe it not as a *point*

of

of Science, but as an *Article* of our *Revealed Religion;* it may ſerve to have thus far ſhewn, that there is ſuch a Foundation, for what we believe in the Idea we have of the Deity.

This will appear farther from hence, that neither can we conceive otherwiſe of God's acting in relation to *Men;* than in this way. For ſince we are fallen creatures, how ſhould God act towards us, in order to reclaim and ſave us, if theſe Perſons, or Perſonal Relations, be not firſt ſuppoſed?

In this loſt eſtate of Man, God muſt expect a Satisfaction to his Juſtice; and demand a Reparation to his Honour: at the ſame time that he deſires our Salvation. Therefore we muſt ſuppoſe that there are, in the Plenitude of the Divine Nature, One to demand this Satisfaction; and One to undertake to give it. And hence it is, we are led to conceive of *God the Father* as ſuſtaining the *Dignity* of the *Deity;* and of *God* the *Son*, as engaging to *give him Satisfaction;* by recovering Man from his loſt and ſunk condition.

Conceiving thus of the Son's Engagement, we are led to conſider two things to be done: firſt, that a Foundation be laid by ſome Eminent Appearing of ſuch a Hero, as we have been talking of; and for his unfolding a perfect ſcheme of Religion and Government. And next it will be neceſſary, that the Superſtructure

ſtructure be gradually raiſed and carried on, by promoting the end of this Hero's coming into the world; and keeping up the vigour of his Laws, for the good of mankind. Now our belief is, that as the *Son of God* has done the firſt of theſe immediately, and by himſelf; ſo the other is promoted and carried on by the *Holy Spirit*. He acts as the Son's Vicegerent in this, even as the Son does, as the Vicegerent of the Father: and thus the Order of Acting proceeds in the ſame manner as theſe Divine Perſons are ſuppoſed to ſubſiſt.

Pardon me this long digreſſion, in order to give you an Idea of the foundation of our Divine Philoſophy: eſpecially ſince it is in ſome reſpect neceſſary, to introduce your minds to the more diſtinct underſtanding of that Great Subject, which I am now to treat of more directly.

But let me deſire you to look back ſo far upon what we have ſaid, as to remember, that the *Relative* conſideration of God, is the proper foundation of our Firſt *Poſtulatum*; and the *Abſolute* conſideration of him, the foundation of the Second.

And hence it follows, that in all God's condeſcenſions to the weakneſſes of human nature, he muſt ever be ſuppoſed to act, ſo that it may be naturally and eaſily concluded by all

all men that it is He himſelf who acts; and not mere men: though at the ſame time, he make uſe of the latter to be his Agents, and Inſtruments. Therefore, let this farther *Poſtulatum* be laid down here.

In order to God's Governing and Saving mankind, it is neceſſary that his method be ſuch, as plainly and evidently demonſtrates itſelf to be Divine, that it may be believed, received, and complied with. 'It muſt 'be ſeen to be of God, becauſe it has nothing 'in it like human Contrivance or Policy.'

In coming to the point, though Gallio has drawn a perfect Political Hero, which may ſerve, as to order, for a guide to mine; yet I ſhall be obliged to make my Hero the very *Reverſe* of his.

Whereas therefore, he ſays, that a *Political* Hero muſt be deſcended of the moſt Noble Family in the world; (at leaſt that which is generally eſteemed and owned to be ſuch) at the time of his birth: a *Divine* Hero muſt be the very oppoſite to this. It is indeed very proper, and even neceſſary, that he come from a Noble Race; at leaſt, ſuch an one whoſe Genealogy is exactly preſerved: that it may be ſeen that he is the proper deſcendant of men who have been Honourable in their generation. But then it is neceſſary, that this Family (at leaſt when he is born) be

reduced

reduced from the height of Grandeur to the loweſt order in Society; provided his Parents be of honeſt and good report for real Worth, and Virtue. The reaſon of this is, that there may be no umbrage given, by his being educated in the rules of Human Policy: that his wiſdom and conduct may diſcover itſelf to be wholly from God: and therefore his Parents muſt be under ſuch Mean Circumſtances, as to be reduced to the neceſſity of getting their bread with hard labour, in ſome honeſt, but humble Employment: and thus to be prevented from aſpiring thoughts towards Grandeur, Riches, and Empire. I have inſiſted upon this particular the more diſtinctly, becauſe if you apprehend the reaſon of my oppoſing my Hero to Gallio's in this; you will eaſily diſcern it in all the reſt. Therefore, to proceed—

If it be neceſſary that a Political Hero be born the undoubted Heir of the greateſt Empire in the world, and that an abſolute one; that he may do what he pleaſes without controul; it is equally neceſſary, from my principle, that the Divine Hero be born one of the loweſt ſubjects of ſuch an empire. For if, notwithſtanding his being oppoſed by all things on earth, he be able not only to bear himſelf up; but capacitated alſo to carry on the general good of men; it will then be ſeen

that

that the Work was God's: becauſe nothing human was made uſe of to promote it. It is, indeed, neceſſary for Gallio's Hero to have all the education that Rome, Athens, and the whole world can give him; but the Hero I ſpeak of, muſt, for the reaſon aſſigned, have nothing either of a polite, learned, political, or noble education: nay, not ſo much as converſation.

Farther, that a Hero, whether he be political or divine, be a great Genius is certain; but ſtill the Divine Hero muſt be the reverſe of the political one: for the political muſt excel, or ſeem to do ſo, in thoſe things that are generally valued and eſteemed in the age wherein he lives. As things are now, he muſt excel others in Philoſophy, Eloquence, Policy, Military Skill, and a Courtly Behaviour: but the Divine Hero muſt deſpiſe all theſe; and ſtudy none of them. He muſt think freely, without being confined to human Rules, or great Names. He muſt thwart all the Philoſophies of men; and ſhew their weakneſs, by laying down a better ſcheme. He muſt ſpeak without artifice, or affectation; and particularly exert himſelf in oppoſing the great and wiſe men of the world. He muſt know no more of War than of Policy; and be ſo far from ceremony and courtly accommodation, as to reprove and condemn the

Great

Great for their vices; without any weak regard to their power, or glory. The Political Hero muſt be rich: but the Divine Hero a very poor mortal; have neither houſe, nor land, nor eſtate, nor even the means to defray his neceſſary expences; but be maintained by the charity of others; and thoſe too of the lower ſort. Therefore, however the Political Hero act in rewarding his friends, our Hero muſt be in no capacity to encourage any by Gifts; or ſo much as the promiſe or expectation of great things in this world. Nay, that the oppoſition may be the more full, he muſt aſſure thoſe that ſhall follow his Rules, that they muſt expect oppoſition, hatred, reproach, contempt, and cruel oppreſſion from their fellow-creatures; in return for eſpouſing the ſtrict ways of Virtue. He muſt, of courſe, be ſo far from complying with any evil cuſtom, or diſſimulation himſelf; that he muſt not allow, nor ſo much as connive at any vice or wickedneſs in others: let the pretence be never ſo ſpecious for ſuch an indulgence.

That he be a comely perſon, well proportioned, and of a noble preſence, may be ſuppoſed in the Divine Hero; ſince he muſt diſplay human nature in the utmoſt perfection: but then it is neceſſary, that he be far from making oſtentation of his beauty, but conceal himſelf under a vail of modeſty: and beſides,

ſides, appear ſo plain and unaffected in dreſs, that it may not attract the obſervation of men. —Whereas Gallio maintains, that the Political Hero muſt love his Country and Friends, but hate his and their enemies; the Divine Hero muſt hate none, but love all. He muſt ſhew his love to be impartial; and therefore, though he may well be allowed to pay a particular reſpect to his Countrymen, in making them the firſt offers of his friendly concern: yet he muſt make no real diſtinction between them and others. For all men muſt be his Friends; and the whole world his Country: nay, he muſt even love his enemies; and act with ſo rare a generoſity, as to do good for evil. His character, therefore, muſt ſhew him to be equally ambitious to do good; and to deſpiſe the empty praiſe of being known to have done ſo:—the reverſe of Cæſar and other heroes like him; being as aſſiduous to ſerve, as they were to humble, or deſtroy, all thoſe that ſtood in the way of their exaltation. —He muſt give evidences of his early ripeneſs for Counſel and Buſineſs; and yet not openly enter upon his Great Work, until he has reached that time of life, wherein all are agreed a man is come to his full maturity: *viz.* about thiry years of age. When he has then made his firſt Public Appearance, he muſt not continue any longer, than while his fame

may

may univerſally be ſpread. This accompliſhed, he muſt leave the world.

Though he never intermeddle either with civil or military affairs, but lead a private life; yet he muſt be hated by ſome, feared by others, and oppoſed by all men: even in his offers of Peace and Happineſs.—When he has lived out his few years in ſtruggling with a wicked world, in order to do them good; he muſt at length be perſecuted by them, even to death. It will be even neceſſary that this Hero Die by thoſe very perſons to whom he firſt made his kind offers: and that the manner be ſuch as may bear evidence to the rage of his perſecutors; and their deſign to pour contempt on Him, and his Doctrine for ever.

If after all this he carry on his heroical deſigns, and accompliſh the good of men; it will be clearly ſeen that his Aim and Work were of God; (ſince nothing but his own hand was left to favour this cauſe) eſpecially if it be brought to ſuch a paſs, as that all mankind, without the exception of ſo much as one, deſerted this Hero. His Funeral muſt be as contemptible as his Death: only ſince it will be neceſſary that he conquer *Death* by dying, as well as Wickedneſs and Violence by ſuffering; and therefore muſt riſe again, becauſe he muſt be a Perpetual Saviour; and demonſtrate himſelf

ſelf to be more than a mortal; (according to what has gone before) we muſt ſuppoſe it will be neceſſary alſo, that Divine Providence ſo order the circumſtances of his Burial, that he be laid in a ſtrong Sepulchre; and ſuch a one as never any perſon was laid in before: that likewiſe a ſtrict Guard be ſet over it, and every precaution uſed, that none ſteal his body away. If after all this, he riſe again, and give as evident proofs of his being alive, as men had before of his being dead; and of his having continued ſome conſiderable time in the grave: what elſe can we ſuppoſe, but that this muſt be the immediate Power of God?

It is true, it will be neceſſary, that ſome account of this Wonderful Perſon be given; that the Hiſtory of it may not be loſt: becauſe this muſt be the ground-work and plan of all his Government and Laws afterwards. Nay, it will be neceſſary, that ſome Record of this be preſerved to Poſterity; and not leſs ſo that the Hiſtorians be men of mean conſideration; low circumſtances; and of no learning. They muſt write without artifice, or eloquence; or any of the like qualifications, for which authors are generally eſteemed: adding no comments of their own; but only write ſimple matters of fact; in the plaineſt dreſs. It muſt appear likewiſe, that they wrote without knowing of one anothers deſigns; or at leaſt collating accounts:

counts: that their agreement in Facts may be an evidence of their Truth.

The Divine Hero muſt not only die and be buried, but leave the world, to appearance, juſt as he found it. It is true he muſt be ſuppoſed to have had ſome Diſciples; but thoſe a few only: perſons of mean fortunes and circumſtances; of no extraordinary abilities; and without Learning: and though he may let them into the knowledge of ſome part of it, yet he muſt keep his whole Plan hid even from them; and much more from all the reſt of mankind: in ſo much as to leave even his moſt eminent followers, almoſt as ignorant, as he found them. For thus he would not only act an oppoſite part to all other Legiſlators, and Founders of Sects, but leave room for God after his death to atteſt the Truth of his Miſſion, and the Divinity of his doctrine; by inſpiring his choſen Diſciples to underſtand thoſe things fully; which he himſelf, while alive, kept ſecret from them: thus demonſtrating his Religion to have been not in the leaſt indebted to Human Policy, to recommend or promote it.

Again, as he muſt live and reign Eternally after his Reſurrection, he can have no Succeſſor. Only he muſt inſtitute ſuch Orders of men, as ſhall make it their buſineſs to explain and prove the Truths of his Religion

or Divine Philoſophy: and excite men to follow it; and live accordingly. Theſe his Servants muſt not expect or ſeek after honour, riches, and grandeur in the world; but embrace his Service for the Work's ſake. For thus men muſt be brought over to the Inſtitutions of this Divine Legiſlator; by ſeeing his Votaries following their Maſter; and living according to the rules of a Divine, and not Worldly Policy.

All, therefore, that ſuch his Servants muſt do to promote the Inſtitutions of their Maſter, and the good of men, is by inciting and encouraging one another: and in caſe of any formidable Attack againſt them, and their Scholars, or any extraordinary Difficulties be ſtarted; it will be needful for them to meet together: that they may be the better directed and aſſiſted in their Work; and in the management of themſelves.

And though it be neceſſary that ſome day, like an Anniverſary, be obſerved in memory of this Divine Prince; together with ſome ſacred Inſtitution, by which his Birth may be ſtatedly celebrated; the Memorial of his Death in particular, muſt be ſolemnly kept by a Holy Feaſt; where his Followers muſt renew their Allegiance to him; and declare they will ever be faithful to Him and to one another;

ther; in keeping up the Honour, and Right Obſervance of all his Inſtitutions.

Since, farther, he muſt Riſe again, his Reſurrection-day muſt be the Grand Feſtival to be regularly and religiouſly obſerved by his Votaries and Followers: and being the only Hero that ever appeared in a Divine ſenſe, it will be proper that his Reſurrection-day be obſerved, not once only, but frequently in the year. As therefore the Seventh Part of time, or the Seventh-Day, is religiouſly obſerved by the Jews: ſo nothing can be more proper than that the Day of the ſeven, upon which he ſhall riſe, be held ſacred.

Having now given you an Abſtract View of the Character of a Divine Hero; I have nothing to do, but to make *Application* of it to Him whom we know by the name of Jeſus Chriſt, the Divine Saviour; the *Meſſiah*.

In the beginning I obſerved to you, that the Divine Hero muſt neceſſarily act ſuch a Part, and carry on his great Ends in ſuch a way, as that it might be ſeen there was nothing in it of Human Policy; or Worldly Wiſdom; and of courſe, that he muſt be the very *reverſe* of Political Heroes or Princes. I need only to appeal to yourſelves whether our *Jeſus* did not exactly proceed in ſuch a method. Indeed ſo palpable is this, that his

mean Circumſtances and Appearance, together with his Sufferings, have been the only things from whence his enemies have derived their arguments againſt his being the *Meſſiah:* and I have often admired the Divine Wiſdom in this; for as all men that oppoſe us, are careful to preſerve the Narrative of the Principal Facts and Circumſtances of his Life and Death, on purpoſe to ridicule them; they are not aware of the vaſt reach of Infinite Wiſdom in gainſaying and defeating their deſign: and eſtabliſhing the Truth of Chriſtianity by their *own conceſſions*.

But though you have heard a great many things concerning this Jeſus, yet perhaps you have not had an account of him, with all thoſe circumſtances that are neceſſary to your being able to form a juſt Judgment of him as a Divine Hero. Soſthenes indeed made uſe of ſome of the principal of them, as Topics that he thought he might juſtly argue upon, *againſt* our Jeſus being the *Meſſiah*. To proceed, therefore,

The Hiſtorical Character of Jeſus is briefly this. He was deſcended from the ancient Lineage of David; the firſt Hero and King of the Jewiſh Family and Nation: according to the Prophecies of old thus determining it. That this is true, the exact Genealogies of the Family of our Nation (in which the Jews are critical

critical above all others,) will evince to a Demonſtration; if any perſon will take the pains to be informed.

We can thereby ſhew, (what no Prince in the world beſides, can pretend to) the entire Genealogy of Chriſt, in a Lineal Succeſſion from the firſt Parent of mankind. So that though he was by regular and ſucceſſive right the true and proper King of the Jews; yet his Family was reduced to ſo low a ſtate by oppreſſion, that his Mother was eſpouſed to no higher a perſon than a carpenter; though he was originally deſcended from the ſame ſtock with herſelf, *viz.* from another ſon of the ſame David. Thus our Jeſus was deſcended, that he might be oppoſed as to his Right in all reſpects. But as Herod thought it policy to degrade this family, that it might inſenſibly be obliterated, by being rendered contemptible; the Wiſdom of God thought fit, that his Son ſhould aſſume the human nature from one indeed Nobly deſcended; but in ſuch mean Circumſtances, that he might not have any polite, far leſs political education. Therefore, our Jeſus was ſo far from being born to the inheritance of the Greateſt Empire in the world; that he was born one of the pooreſt ſubjects in it: ſo far was he from having all the Education the world could afford him, that

we are assured he had not so much as the knowledge of letters from any man.

He was very far, therefore, from being taught the principles and rules either of Philosophy, Eloquence, Policy, Military Skill, or Courtly Breeding: and though it is certain, he knew every thing; (which must have been immediately from God himself) yet it is plain from all his conduct, that he perfectly despised these, according to the estimation men usually put upon them: for he taught a Philosophy more noble than ever had obtained. He spake freely; but without artifice, or affectation of ornament. He declared the Truth, without any regard to names or parties: and though he honoured human Governors, as such; yet he was not afraid to censure and reprove their vices, when open and hurtful, without any mean, or servile regard to their power.

He was so far from affecting Riches, that he had neither house, land, nor money; but was so poor as to be maintained by the charity of others: and those not rich or great, but in such low circumstances as to have but just a competency themselves. Consequently he had neither place, pension, nor gift to bestow upon any of his humble followers. So far from it, that he carefully forewarned them of persecution, contempt, and the loss of all worldly things, if they followed him. He was indeed

indeed the moſt comely and majeſtic Perſon that ever appeared in the world: and had the moſt venerable mien. It might be neceſſary he ſhould be ſuch, who aſſumed human nature without ſin or imperfection; but then he vailed this noble appearance by an ordinary Habit; which, though neat and becoming in itſelf, was *emblematical* of his *Integrity, being all of a piece.*

He ſhewed himſelf impartial, as in all other reſpects, ſo particularly in that which the miſtaken philoſophy of men has hitherto celebrated as the greateſt virtue: I mean the partial and divided love of what men call their Country, in oppoſition to all the world beſides. For though Heaven was properly his Country, yet having become man, the whole world was ſuch to him; and all mankind his relations: though in a ſpecial manner thoſe who followed his Inſtitutions. To love only thoſe that loved him, was too confined for his great ſoul. With reſpect to his enemies, they acted from ignorance and miſtake; and therefore he conſidered them as objects of pity and compaſſion; and not of hatred. He laid down this noble rule to himſelf to do to them not as they did to him, but as they *ought* to have done. This rule, he therefore fixed as a fundamental maxim of his Religion, that " what

" we

" we would desire or wish others to do to us, " we should do to them."

And indeed, how strange is this partial love to one's country if duly considered: for if we confine our love at all, there will be no stop, if we act by this principle of partiality. So that men are led insensibly to declare against reason, nature, order, and virtue; and to appear in behalf of madness, ruin, confusion, and wickedness. Judge therefore, my Friends, whether my Great Master Jesus did not perform a wise and generous part, though opposite to all your philosophies and notions? His design being the *general good of men*, the prosecution of *that* must be in such a way as to destroy all irregular inclosures; so as to engage his followers to (*i*) " love those that " hated them; to bless those that reviled " them; and to do good to those that injured " them; and were their greatest oppressors." But to return,

The blessed Jesus acted so that every one who knows any thing of his history, must own, he was not more concerned to do good, than not to be known to have done it. And therefore, his care was to enjoin those whom he miraculously cured, that they should " tell no " man" who it was that healed them. Here also he was desirous to live down another grand

(*i*) St Matt. v. 43, 44, 45.

grand error of the Philoſophies and Sentiments, which hitherto had ſo univerſally prevailed in the world, that Happineſs conſiſted in what they called Fame; as if a man's felicity depended on what was wholly foreign to him: a ſtrange whim, and wholly rediculous in itſelf; as being contradictory to impartial reaſoning. Jeſus manifeſted himſelf to be acted by another ſpirit. He valued not popularity, or empty applauſe; his concern was to fly from it. For when the Jews, moved by the Miracles he wrought, were at length perſuaded that he was the *Meſſiah;* (notwithſtanding all the inſinuations of their Rulers and Doctors to the contrary) and were therefore reſolved (*j*) "to take him by force, and "proclaim him King;" he was obliged to depart and hide himſelf, to prevent their deſign of ſeating him thus upon the throne of his Anceſtors. So that he was in this, as in all other things, the exact reverſe of Cæſar and Auguſtus; and other princes of the world.

They indeed were careful to *deſtroy*, or otherwiſe remove all thoſe that ſtood in the way of their glory: my Maſter Chriſt, on the contrary, was wholly concerned to *ſave* men; and to render them, in a true and ſpiritual ſenſe, good and great, without aiming to be praiſed for it. Therefore he had nothing to do

(*j*) St John vi. 14, 15.

do either with court or camp; or any thing by which the great men of this world render themſelves conſpicuous. He did indeed give early proofs, and thoſe admirable ones, not only of a moſt elevated Genius, but ſuch as no mere man could ever boaſt of. For upon his coming to Jeruſalem to the Paſſover, when he was but twelve years of age, he took the opportunity to diſcourſe with the Jewiſh doctors in the Temple, concerning ſome of the niceſt points of their Law, with ſuch a ſuperior gravity, wiſdom, and judgment, that it was eaſy to conclude his ſeeming deficiency in human education was more than abundantly ſupplied by the peculiar preſence of God. When he was thirty years of age (the time alſo fixed by the Law of Moſes for the prieſts to enter upon their public office) though he only then opened his Father's commiſſion; yet that no man might have the leaſt ſuſpicion of his affecting worldly power, he continued in it no longer than about three years.

During that period, though his life was wholly ſpent in doing Good, both to the ſouls and bodies of men; yet all the return he received was to be ſlighted, and hated by thoſe he was ſo concerned to ſave: and though *no fault could be found* either as to his Doctrine or Life, yet the powers of darkneſs (whoſe kingdom he was about to deſtroy) found means at length,

length, (God in great wiſdom permitting it) to incite the bulk of mankind againſt him: and at length to crucify him. His funeral correſponded with the ignominious nature of his death: excepting that Divine Providence ſo far interpoſed, that he ſhould be buried in a new ſepulchre, cut out of a rock, where never any body had been laid, that there might be no ſuſpicion who it was that roſe from thence. The Jews and Roman Governor took every precaution imaginable, by ſecuring the door; by rolling a great ſtone againſt it; by ſealing it; and by ſetting a watch night and day, to ſecure the Body from being removed, ſhould any have attempted it. All this was over-ruled by Divine Wiſdom, on purpoſe to confirm the Truth of his Reſurrection: for though the Jewiſh Doctors were ſo wicked as to bribe the ſoldiers, who guarded the ſepulchre, to tell the people, that whilſt they ſlept, Chriſt's Diſciples came and ſtole the body away: yet the Truth could as little be kept buried, as the Great Patron of it. The ſtory was ſo nonſenſical, that a few unarmed men ſhould attempt this; or, had they atempted it, been able to effect it, without waking the ſoldiers; that a miracle muſt have been wrought to have carried on their deſign. † To proceed, a terrible Earthquake followed, and

† No 13. Part II.

and a Glorious Spirit was ſeen to come down from Heaven; who rolled away the ſtone. His awful appearance made the keepers tremble; who became as unable to oppoſe him as if they had been dead men. And when they had aſſumed the courage, at length, to go and tell the news; there were others who came to the Sepulchre; and were not only ſpectators of this Divine Meſſenger; but allowed to converſe with him. However, though it was neceſſary that God ſhould thus approve his Hero; yet, that he might evidence farther, how much he avoided all worldly and political meaſures, he conducted himſelf ſo, that when he left the world, his poor diſciples were as much, or more in the dark than ever. They had indeed been witneſſes of his Wiſdom, Holineſs, and Power in working miracles, more than others: but they underſtood little indeed of the nature of his Kingdom. They had, it is true, ſome apprehenſion that he was the *Meſſiah;* but they knew not what ſort of Prince that was: ſo that when he ſuffered, they were confounded what to think of him. Divine Wiſdom did on purpoſe order things thus; (as I ſaid before, in the abſtract character given of a Divine Hero) that the ſtreſs of Chriſt's Divinity, Miſſion, Behaviour, Doctrine, and Sufferings, as to the belief of all thoſe, might lean afterwards upon an immediate

diate appearance of God from Heaven, atteſting the Truth of them.

But though his Followers were to be divinely inſtructed afterwards, and empowered to work miracles; (as all men know we, his Apoſtles, are at this day) yet we are taught to deſpiſe glory, riches, and honour, after our Maſter's example: and in caſe of being called to ſuffer for our Religion, we are to ſeal the truth of it even with our blood: aſſured of being eternally rewarded in a better world.

I HAVE nothing farther to do now than to deſire you to put in the name of Jeſus Chriſt, in the room of the general term of a Divine Hero. Then you will have a ſatisfactory idea of my bleſſed Maſter; and of that Divine Wiſdom that appeared in and for him: and which ſo fully anſwered what ſeemed otherwiſe to be too weak, to lay a foundation of mens believing him to be the *Meſſiah*.

With what wonderful gifts and qualifications was the bleſſed Jeſus endued, to fit himſelf for his Divine Embaſſy! He ſpake with that penetration which confounded all the wiſe men that diſputed with him. And yet, though an awful Majeſty accompanied him, and ſtruck the mind and conſcience, ſo as to force a ſacred Veneration of him upon their thoughts; he ever looked and ſpake with that

inſinuating ſweetneſs, that engaged men rather to love than fear him. And as human nature appeared to be perfect in him reſpecting Wiſdom, ſo alſo in Juſtice, Righteouſneſs, and Sanctity: in ſo much, that no man could ever tax him with any word, action, or even geſture, that was either indecent or mean.

But his Goodneſs, and his concern to be diffuſively uſeful, was the quality which ſhone in him with unclouded brightneſs. He acted with that unbounded and unexampled Generoſity, as to do good to all, even thoſe that treated him the worſt. Deſigning to give law to the mind as well as the external actions of men; he ſhewed his ability for this part of his office, by giving undeniable proofs of his knowing all that was in man: by diſcovering to them the very ſecrets of their hearts. No leſs plainly and remarkably did he give evidence of his knowledge of Futurity; by foretelling things to come. No man can doubt of his Power being Almighty, who has heard of his aſtoniſhing and beneficial Miracles. What diſtemper or malady was there, which he did not cure again and again; and that often with a word only: nay, and ſometimes at a great diſtance from the place where the patient lay? The winds and waves obeyed his powerful command. The dead aroſe when he pleaſed to call them back to life. Evil

Spirits

Spirits pretended not to be able ſucceſsfully to oppoſe him. So far were they from this, that they were obliged to own him to be the Son of God; though they could not but be ſenſible that ſuch an acknowledgment, muſt be fatal to their own intereſts. But that which ſurpaſſed every thing was, that God bare evidence to his Pre-exiſtent Power in his raiſing *himſelf* from the grave to life again; aſcending to heaven to be there approved in all he had done and ſuffered: and conſequently to be divinely and glorioufly confirmed in that wonderful Headſhip and Supremacy over mankind, with which he had been formerly inveſted.

Together with theſe qualifications ſo undeniably conſpicuous in this our Jeſus, we are to take notice alſo of thoſe remarkable *concurring* Appearances, and Atteſtations, which God was pleaſed to give to him as the appointed Saviour and Deliverer of Mankind. For a conſiderable time before he dwelt on earth, both the Spirit of Prophecy, and the power of Miracles were withdrawn from the Jews. The laſt inſpired Prophet of that nation (as they themſelves own; and as Soſthenes will confeſs) was Malachi: and by the beſt account we have of his age, he lived about four hundred years before Chriſt's coming: during which interval, we muſt ſuppoſe that proper

proper miracles were unknown. This interruption was ſo ſtrictly guarded, that even John the Baptiſt was denied that high privilege, though he had all the other qualifications of an eminent Prophet. Chriſt therefore was born (as far as can be collected from the Jewiſh annals of time, which are the exacteſt poſſible) in the year 4000 from the Creation of the world: (which on many accounts, may juſtly be called the "fulneſs of "time,") about fifteen years before the death of Auguſtus.

Preparatory to Chriſt's appearance in the world, God ſo ordered it, that (*k*) John the Baptiſt was miraculouſly conceived and born. Both his and his Saviour's birth were predicted by Angels, and viſions of Angels: with other concomitant Divine Evidences to render Chriſt's illuſtrious. A (*l*) "new Star" appeared at his birth; and God directed Wiſe Men to underſtand its ſignification; ſo as to come from a remote country to inquire after this illuſtrious infant, and to pay homage to him: acknowledging him thus for their Sovereign; and conſequently for the Sovereign of all men. Herod and the Jewiſh doctors upon this occaſion inquired into the place of the *Meſſiah*'s Nativity, and owned it to be the very city Bethlehem where Chriſt was born. Herod thought by

(*k*) St Luke i. 7, &c. (*l*) St Matth. ii. 1, 2, 3, &c.

by (*m*) a barbarous exciſion of the infant children of that place to elude the event; and render the prediction abortive. But to no purpoſe! for this produced a new evidence of the Divine care in the preſervation of Jeſus. After he had long remained obſcure, and was about to appear, his Forerunner, the Baptiſt, prepared men for his reception. Chriſt, who was obliged to ratify every Divine Inſtitution of his Father, made his grand entry, by coming to (*n*) John to be baptized; that he might countenance and confirm John's commiſſion and miniſtry. (*o*) There the Baptiſt was divinely inſpired to know him: (and it muſt be divine, when an elder and popular preacher gives the preference, eſpecially in ſo eminent a manner, to one that had not yet any how diſtinguiſhed himſelf) and owned him before all his hearers, to be his Great Maſter the *Meſſiah*. God from heaven, concurred in the publication of this truth by a miraculous Light, and the emblem of a Dove that Settled upon Chriſt, in order to prefigure his Temper, Character, and Deſign; together with the nature of his Doctrine and Kingdom. And leſt all this demonſtration ſhould be too little to bear Evidence of his being the *Meſſiah*, God himſelf proclaimed it from hea-

R ven

(*m*) St Matth. ii. 13, 16, &c. (*n*) Idem iii. 13, 14, &c.
(*o*) St John i. 26, 27, 31, &c.

ven by an articulate voice. Nay, for fear this ſhould be forgotten, God was careful to renew the ſame appearance and voice to ſelect witneſſes; with ſome farther and more remarkable circumſtances.

And as God bare evidence to Chriſt's being the *Meſſiah* while he lived, ſo moſt eminently at, and after his death: in ſo much, that all thoſe things mentioned before, exactly came to paſs reſpecting Chriſt: (ſuch as an extraordinary Earthquake, a preternatural Eclypſe of the Sun) his Reſurrection, which was the day that immediately followed the Jewiſh Sabbath: his converſe with his diſciples for forty days afterwards: and his Aſcenſion to Heaven in a viſible and glorious manner.

But the divine appearances confirming Chriſt's being the *Meſſiah*, did not end either with his Death, Reſurrection, or Aſcenſion: but rather flowed down more illuſtriouſly afterwards. When Chriſt had aſcended to heaven viſibly from mount Olivet, two Angels appeared to his diſciples, whilſt they ſtill ſtood gazing up, commanding them to depart from thence and meditate upon Chriſt's ſecond coming. Upon this they went to Jeruſalem, where they gave themſelves to Prayer; and choſe Matthias to be Apoſtle in the room of the apoſtate and traitor Judas. Whilſt they ſpent their time thus in divine raptures and meditations,

meditations, waiting for the coming of the Comforter, according to Chriſt's promiſe, the Holy Spirit deſcended in a wonderful manner on the day of Pentecoſt. (*p*) An awful ſound, like a mighty ruſhing wind, gave notice of his approach: and fiery cloven tongues, that fell upon the Apoſtles, was the emblem of his Operation and Effects. Innumerable Jews and Proſelytes were providentially directed to be witneſſes of this ſolemnity. They ſaw the illiterate Apoſtles, and other Chriſtians preſent, enabled on a ſudden to ſpeak as many Languages and Dialects as there were perſons of different Nations and Countries preſent. This unuſual Miracle, (upon St Peter's explaining the reaſon of it) wrought ſo aſtoniſhingly upon the minds of the multitude, that although the number of Chriſtians at their meeting was only (*q*) a hundred and twenty; no leſs than (*r*) three Thouſand more were converted to the Faith of Jeſus. Moreover, as all who thus believed were endued with the gift of Languages, ſo they were alſo with the power of working Miracles: of which ſo many inſtances are known, that it is beyond the power of infidelity itſelf to call them in queſtion. But then let it be remembred, that no Chriſtian ever aſſumed to himſelf the honour of working

 miracles

(*p*) Acts ii. 1, 2, 3, &c. (*q*) Idem i. 15. (*r*) Idem ii. 41.

miracles by any power or authority of his own. Our high Sanction is the name of Jesus: and by his sole authority and permission.

If indeed it could be possible for any to doubt of the truth of the innumerable miracles that have thus been wrought by the disciples of Christ, we dare appeal to the senses and reasons of all men now alive as to the truth of those that are wrought by us almost every day. I pretend not to perform Miracles to gratify an idle curiosity; for that were unworthy of my Master: but if there be any person given over by Physicians; or who is deaf, blind, lame, &c. I am willing to put the test of Christianity upon such a charitable cure: on condition that the sick or impotent person declare himself willing to return thanks to my Great Master, as his Physician and Benefactor, if the cure be speedily and effectually wrought.

Let me add, that though Christ and his Religion appear mean and despicable at present, to the generality of men; especially to the wise philosophers, politicians, and princes of the world; yet he will 'in time be univer-'sally owned and submitted to, as the great 'King and Saviour of mankind.' It is true indeed, that the whole force of the Roman Empire will be frequently engaged to root out the Christian Society and Religion; and sometimes

ſometimes with that ſeeming ſucceſs, as to reckon they have reached their end: but they will ſoon find their miſtake; and that they celebrated the Triumph before they gained the Victory. It is true likewiſe, that Chriſtianity will conquer by ſuffering; but have ſuch a Reſurrection as Chriſt himſelf had; and all its enemies ſhall at laſt be cut off. One thing farther, He will come again at the end of time in ſuch a glorious manner, as will be inconceivably above the moſt grand appearance of any of your Conſuls or Dictators, when they paſſed through Rome in triumph to the Capitol: for He will come, as the Supreme and Univerſal Judge of men, with all the Celeſtial Glory and Majeſty, to call all mankind to an account of their life and actions. This he has aſſured us of by a ſolemn promiſe: this the Spirit of God has miraculouſly confirmed: and to this all I have ſaid bears evidence. And therefore, let me conclude the whole with an earneſt requeſt, that you would allow what I have ſaid a ſerious and impartial conſideration; as that which concerns you moſt nearly; indeed above all things.

May that God, therefore, who has given ſo many and ſuch eminent Proofs of the Divinity of Chriſt, and of the Truth, Excellency, and Importance of his Doctrine and Inſtitutions; incline your hearts ſo to conſider

them, as to imitate them; and ſo to countenance and defend them, that ye may attain to live up to them: that ſo when this Bleſſed Jeſus ſhall come the ſecond time, both you and I may be approved and rewarded by him, as faithful at once to our own Reaſon and the Honour of God; the Dignity of Human Nature, and the joint intereſt of Chriſt; ourſelves, and all Subject to our Inſtruction; or likely to be influenced by our Example. *Amen.*

Chapter II.

* 'The Second ſort of Divine Wiſdom obſervable in *Chriſt* himſelf; *viz.* that *Prudential* Wiſdom by which he managed himſelf as a *Man;* in *relation* to men; whilſt he lived and converſed among them.'

The ſum of what has been ſaid as to the former Wiſdom, conſpicuous in the contrivance of the Goſpel, amounts to this: That Chriſt was to act the oppoſite part to Human Policy: and that, in order to make up this ſeeming defect, there ſhould be many eminent Supernatural Atteſtations and Evidences of the

* P. 132. Chr.

the Divinity of Chriſt; and his Doctrine and Inſtitutions.

In proceeding farther, we muſt abſtract from the conſideration of Chriſt's being God, or the Eternal *Logos;* and treat of him only as *Man;* intruſted with the grand concerns of human nature; that he might regain, as the *Second Adam*, what the *Firſt* had loſt.

Now there were four ſorts of perſons with whom our Saviour, as Man, was concerned, while he was in the world.—The *Roman* Power and Government, to which Judea was at that time ſubject; (having been for ſome time before reduced to a Province of the Roman Empire; though in other reſpects it was ſtill governed by its own laws.)—The *Jewiſh Government*, or the *Rulers* of the Jewiſh Nation (who were alſo concerned in the public management, as things were at that time modelled: the power being lodged in the High-Prieſts and Prieſts; together with a Council of the moſt eminent Doctors and Scribes; though ſplit into ſeveral factions and parties, differing both in opinions and cuſtoms)—The Jewiſh *Populace*.—Thoſe few who were openly *proſelyted* to him, as the true *Meſſiah:* eſpecially the *twelve* Diſciples of the firſt rank, who were admitted to the cloſeſt relation to him; and intimate attendance upon him.

In the 1*ſt* place then, we are to conſider how our Lord conducted himſelf with reſpect to the *Roman* Government. We are to remember, that when our Saviour made his public appearance in Judea, Tiberius Cæſar was Emperor of Rome, and had been ſo for about fifteen years. It was therefore ſeveral years before Chriſt entered upon his public miniſtry, that Tiberius had thrown off the maſk of modeſty and gentleneſs, by acting in the moſt cruel and oppreſſive manner. They who are acquainted with the character of Tiberius, and the Government of the Romans under him, cannot but own, that there never was perhaps any time more critical; or that required a more guarded and conſummate prudence in eminent perſons for their own ſecurity. Tiberius was of a moſt jealous diſpoſition: and as he was eſteemed a monſter of wickedneſs, and particularly cruelty, he was ever reſtleſs; and ſuſpicious of his own ſafety. But at the ſame time, he had cunning enough to balance Factions by conſtant ſpies amongſt them. This made all men, but eſpecially the Senators and great perſons of Rome, cautious even to ſlaviſh terror: not knowing but a ſuſpicious whiſper, conveyed to Tiberius, might be improved to their ruin. He confined himſelf in a little barren Iſland, as if ignorant of every thing

that

that paſſed at Rome: yet nothing occurred but it was communicated to him by ſpies and other emiſſaries.

By him Pontius Pilate was ſent into Judea; who, by the account of him in Joſephus, appears to have been a man of equal boldneſs and cunning. He very well knew, that being at ſuch a diſtance from his jealous Maſter, his life would be in imminent danger, had he been remiſs in any thing that related to the Emperor's honour, or authority. Therefore, to ſignalize himſelf in zeal for his maſter, he began his regency with ſetting up the Emperor's images in Jeruſalem. This being contrary to the Jewiſh laws, they roſe in a tumultuous manner; but were ſoon quaſhed by his addreſs and courage. Fearing, however, the conſequences of perſiſting in his reſolution; (the Jews being ſo obſtinate as to determine to die, rather than permit this violation of their Law) Pilate wiſely conſidered, that his Maſter was in dread of inſurrections: and therefore, having ſufficiently diſplayed his zeal for him in that particular, he yielded at length to the importunity of the people. But, that he might ſtill ſhew his authority, he ſeized on their ſacred treaſury called *Corban*, under the ſpecious pretence of laying it out for the public good, by bringing in water to their city. And though they thus were driven a

ſecond

ſecond time to riſe tumultuouſly, he ſhewed his ſagacity, in defeating their deſign; his power, by puniſhing their offence; and his reſolution, by detaining their treaſure.

In this manner awed by an armed force; headed by one that wanted neither courage nor circumſpection to keep them ſubject; and who had learned by experience to be every way upon his guard with them; the Rulers of the Jews, not daring to do any thing that fell directly under his juriſdiction without his ſpecial concurrence, thought it the moſt politic method to vie with him and the body of the Romans in high pretences of Loyalty to the Emperor. When, therefore, they laid their plot to ruin Chriſt; their great concern was to find ſomething in his words or actions that might ſeem, if not an abſolute deſign againſt, yet at leaſt, a diſreſpect of the Roman Empire. They concluded Pilate would not otherwiſe be moved with accuſations againſt a poor man, from whom his Maſter had nothing to fear: as he had too mean an opinion of their Ritual Law, or any other part of their Religion; to put a man to death upon that account. Therefore, (*s*) "the chief "Prieſts and Scribes watched him, *&c.* to "take hold of his words; that ſo they might "deliver him up to the power and authority "of

(*s*) St Luke xx. 20.

" of the Governor." Thus ſituated, we may eaſily diſcover how Chriſt acted purſuant to the Rule mentioned above, by a wiſe application of it to his circumſtances, in relation particularly to Pilate, and the Roman Government. His chief buſineſs was to act ſo, that the moſt cunning and captious of his enemies ſhould have nothing to accuſe him of, that ſavoured in the leaſt of Ambitious Deſigns. When, therefore, he had miraculouſly (*t*) " fed a multitude of people" (even five thouſand men, beſides women and children) with no more " than five loaves, and two fiſhes;" (not from oſtentation, but in *compaſſion* to the *croud*, who had followed him into a " deſart " place") and the people began to conclude, that he was certainly the (*u*) *Meſſiah;* we may obſerve with what concern our Saviour concealed himſelf, till this rumour was overblown: (*v*) " for when Jeſus perceiv- " ved that they would come and take him by " force to make him a King, he departed a- " gain into a mountain himſelf alone." Great reaſon indeed had he for this concealment. Other miracles related only to particular perſons, this was of a public nature; and alſo better correſponded with the groſs notion the Jews had of the *Meſſiah*, as a Temporal Prince.

He

(*t*) St Matt. xiv. 21. (*u*) St John vi. 14.
(*v*) Idem 15.

He who could feed an army miraculouſly, was a very acceptable King to the Jews. It was eaſy to conclude, that he who could do this, wanted not power to do every thing. The people therefore reſolved to make him King. Our Saviour knew their thoughts, and foreſaw the conſequence; *viz.* the uſe the Jewiſh Rulers would make of this with Pilate; what Pilate muſt do to ſhew his fidelity to his maſter; and how he therefore muſt be circumſtanced with both. To obviate theſe inconveniences, he withdrew from the people; and by this method prevented all the ſurmiſes and objections of his enemies; acting at the ſame time purſuant to the Rule propoſed; and in an exact conformity with the deſign of his Humiliation.

* Thus there were two things our Saviour had to poiſe with the niceſt care; *viz.* not to declare openly he was the *Meſſiah*, and yet to intimate it in ſuch a manner as that his meaning ſhould be well underſtood. He was not to publiſh it abroad that he was the Meſſiah, that he might cut off the Jewiſh Doctors from having a juſt foundation of accuſing and proſecuting him for owning himſelf a King. The ſecond of them he was obliged to follow, becauſe he was to own himſelf what he really was. Beſides, ſince he was to ſuffer upon this very

* P. 142. Chr.

very account, the Jews might thus be rendered inexcuſable: and the merciful deſign of God take place, in opening a way for the propagation of the Goſpel among the Gentiles. This could not be accompliſhed till the Jews had deſtroyed their *Meſſiah*: and thus pulled down, with their own hands, the whole of their own Conſtitution. If they rejected him, they by this very action declared themſelves Apoſtates to their own Polity, (which pointed to, and centred in him) and alſo rebels to their great Sovereign. By which Apoſtacy and Rebellion, the juſtice of God, in their being caſt off, and having their whole Conſtitution deſtroyed, is abundantly vindicated.

Here then we ſee how nice a part our Saviour had to act, with reſpect to the Jewiſh Rulers. Afraid the people ſhould riſe and make him King, and aware that this would induce the Romans, whoſe power they dreaded, to deſtroy them, they laid it down as neceſſary for their own ſecurity, that he muſt die. That this was the caſe we ſee expreſsly: for upon the full and certain information that was brought them of the miracle wrought in raiſing Lazarus; it is ſaid, (*w*) "Then ga-
"thered the chief Prieſts and Phariſees a
"council, and ſaid, what do we; for this man
"doth many miracles? If we let him thus a-
"lone,

(*w*) St John xi. 47. 48. &c.

" lone, all men will believe on him, and the " Romans will come, and take away both our " place and nation. Then it is added, (*x*) " from that day forth they took counſel toge- " ther for to put him to death. It immedi- " ately follows, (*y*) Jeſus therefore walked no " more openly among the Jews; but went " thence into a country near to the wilder- " neſs, called Ephraim; and there continued " with his diſciples."

Our Saviour, therefore, cautiouſly avoided being brought to the teſt; becauſe he was not to conceal the Truth, if called upon to bear witneſs to it. Therefore, (*z*) " when he was " demanded of the Phariſees, when the King- " dom of God ſhould come; he anſwered " them and ſaid, The Kingdom of God com- " eth not with obſervation;" (that is with pomp, and ſhew) " Neither ſhall men ſay" (as they do with reſpect to ſuch external things, as ſtrike the ſenſes, and ſet the popu- lace a gazing), " Lo here! or Lo there! for " behold the Kingdom of God is *among* you" (for ſo the word ſhould be rendered; and not *within* you): ' For the Kingdom of God is ' that Goſpel I preach, and I am the King you ' expect; though you ſee no outward State or ' Grandeur either in me, or in it.'

Thus

(*x*) Ver. 53. (*y*) Ver. 54.
(*z*) St Luke xvii. 20. 21.

Thus our Lord, from a perfect and clear view of all things, chose the following prudential Method. There were several phrases used by the Prophets, and peculiar to the Jewish writings; by which the *Messiah*, and his Kingdom were described. These were familiarly known to the Jews: and yet they were such figurative and appropriate expressions, that no other nation could well understand them; or, granting they could, they were not such as could be applied by a heathen Magistrate, especially in affairs of life and death. These phrases, therefore, our Saviour chose to adopt; by which he owned himself to be the *Messiah* to the Jews; (as much as if he had openly confessed it), and that he was their rightful King: yet, at the same time, he defeated the sinister design of the Jews as much as if he had (for the reasons assigned before) been altogether silent upon the subject.

Here then, as we cannot but acknowledge Christ's Prudence in keeping to these phrases, so we have just reason to admire the forecast of Divine Wisdom, in defeating so far the stratagems of all his enemies: at the same time that a foundation was laid of his suffering honourably; that is, so as to be vindicated by the Roman Government: and he was merely sacrificed to the violence of the Jews, to their own shame; and at length to their just ruin.

Let

† Let us next * conſider the Prudential Management of our Lord, in relation to the Populace, or bulk of the Jewiſh nation. The reaſon will be eaſily diſcerned why 'our 'Lord converſed more with them, than with 'the learned Rabbis, or any men of note and 'quality.' At this time the Phariſees were the prevailing party among the Jewiſh people. An eminent inſtance of this we ſee, in the extraordinary change they wrought on the people, when Chriſt was apprehended. A little while before this event, a great multitude had (*a*) in ſo ſolemn a manner welcomed him into Jeruſalem as the *Meſſiah*, that the (*b*) "Scribes and Prieſts durſt not take him, "for fear of the people." But ſoon, we find, they were ſo far brought over by their Doctors, as to join univerſally in crying out, "Crucify him, crucify him." Therefore, had our Lord acted according to common methods, he muſt have courted both the people and their guides: but he did neither: he conſtantly declaimed againſt the Scribes and Phariſees, as the (*c*) worſt of men. With reſpect to the people, a multitude of them having owned

† No. 14. Part II.

* P. 151. Chr. (*a*) St Luke xix. 37, 38. &c.

(*b*) Ver. 47. 48. Chap. xx. 19. xxii. 2. St Matt. xxi. 46.

(*c*) St Luke xx. 46, 47. St Matt. xxiii.

owned themſelves to be his diſciples, (*d*) after being miraculouſly fed with two loaves and a few fiſhes: he firſt withdrew himſelf from them, knowing their deſign to make him a King. But when our Lord's retiring did not abate the ardour of the people; but that they (*e*) followed him over the Sea of Galilee, our Saviour took another method to break them off from their deſign. So far from courting, he ſpake roughly to them; telling them, that they followed, not ſo much from the real conviction of his being the *Meſſiah*; or from the miracles he wrought; as becauſe (*f*) they "had eaten of the loaves, "and were filled." Therefore he adds (*g*) "Labour not for the meat which periſh-"eth."

Thus he inſenſibly drew them on, to afford him a proper occaſion, to diſprove their worldly and ſenſual notion of the Kingdom of the *Meſſiah*. This he did in ſo grating a manner, through the greateſt part of the chapter, that many of thoſe new diſciples left him, "and (*h*) "walked no more with him." Their dream of an earthly monarchy being vaniſhed, they had no more value for Chriſt. By all this it is eaſy to perceive that Chriſt's converſing ſo much with the common people, was not from any

S affectation

(*d*) St John vi. 2, 9, 14. (*e*) Ver. 22. 24.
(*f*) Ver 26. (*g*) Ver. 27. (*h*) Ver. 66.

affectation of popularity; but, as he managed himſelf, the very reverſe.

Our Lord had this benevolent end likewiſe in view, to give his poor countrymen a fair opportunity of being happy. Religion was in a manner loſt among them. Their Teachers were generally a wicked and degenerate ſet of men: Chriſt took pity upon them as "ſheep "having no ſhepherd." Their Teachers affected an outward auſterity; looking upon the common people as accurſed in compariſon of themſelves. Our Lord came in a familiar manner, converſing even with Publicans, and thoſe whom the Jews called (*i*) *Sinners;* that is, ſuch perſons as did not obſerve the Ceremonial Law. So that when the Scribes and Phariſees formed an accuſation againſt him from thence, he unanſwerably refuted that cavil, "What," ſays he, "is "it a (*j*) crime for a Phyſician to viſit his "patients?" Beſides the unſtained Purity of his Life, his admirable Wiſdom; the authority that attended his Diſcourſes; the Majeſty of his Deportment, though vailed with Modeſty, Humility, Affability, and ſweetneſs; the concern he ſhewed for the Common Welfare; (particularly the ſpiritual good of their Souls) the many Miracles he wrought, and all of them beneficial: I ſay, beſides all theſe inducements,

(*i*) St Mark ii. 16. St Luke v. 29, 30. (*j*) St Mat. ix. 12.

ducements, they were not ignorant of Chriſt's deſcent from David; that Genealogy being accurately known. This could not but endear him to the Jews; who gloried ſo much in that great Prince, and his noble Family; eſpecially conſidering the many and eminent predictions which related to the revival of it by the *Meſſiah*, who was to ſpring out of the Root of Jeſſe. And as Chriſt was deſcended from the Jewiſh Race, and particularly from David; ſo he gave ſufficient evidence of a peculiar regard to that Nation. When therefore he ſent forth his twelve Apoſtles to preach the Goſpel, he gave them this charge, (*k*) "Go not into the way of the "Gentiles, and into any city of the Samari-"tans enter ye not; but go rather to the loſt "ſheep of the houſe of Iſrael."

Farther, though Chriſt acted with all the Patriotiſm of his countrymen, (from a quite different principle and view indeed) he was concerned that none of them ſhould want a fair call to the Goſpel; ſo that they might be ſaved, unleſs they were wanting to themſelves. After he had ſent his Twelve Apoſtles to preach every where to the Jews, he reſolved to give them a new and more particular invitation; that none might pretend ignorance; and that he might avoid, as much as

 poſſible,

(*k*) St Matt. x. 5, 6.

poſſible, the cenſure of partiality. Therefore, becauſe the work of preaching ſtatedly through all Judea and Galilee was too hard a taſk for the Twelve Apoſtles; and becauſe he could not ordinarily ſpare them from being with himſelf; he appointed other (*l*) Seventy Diſciples alſo, "whom he ſent forth two and "two, before his face, into every city and "place whither he himſelf would come:" giving them the like Commiſſion and Charge he had given to the Twelve Apoſtles. Here it deſerves ſpecial obſervation, that Chriſt ſpread the Goſpel ſo univerſally through all parts of Canaan, where the Jews dwelt, that there was no leſs than a *threefold* Proclamation of it. The *firſt* was by the (*m*) Twelve Apoſtles; (who ſeem to have gone through the whole country upon that miſſion) and it would ſeem, that (*n*) Jeſus himſelf followed them. Here are, as it were, *two* offers of the Goſpel. The Apoſtles ſeem to have been his harbingers only. Chriſt and his Apoſtles went together, probably until they arrived at ſome City or principal Town. Thence he ſent forth his Apoſtles, (*o*) "two and two," that ſo every part of the city might be preached to. Or if the town was ſmall, we may ſuppoſe, that while ſome were there ſpreading the

(*l*) St Luke x. 1, &c.
(*m*) St Matt. x. 5, &c.
(*n*) Idem xi. 1.
(*o*) St Mark vi. 7.

the glad tidings of the *Meſſiah*'s being come; the reſt were engaged in the Neighbourhood; or Country adjacent. After this preparation, our Lord himſelf made his appearance among them; and continued the Diſcourſe: confirming the words of the Apoſtles, by his own Preſence and Miracles as proper occaſions offered. But becauſe both theſe Proclamations ſeem to be interwoven with each other, they need not be reckoned as two, but one only. The *Second*, therefore, was by the Seventy Diſciples, whom he (*p*) "ſent forth two and "two into every City and Place." So that for expedition's ſake, and that no one place, or one perſon of the Jewiſh nation that dwelt in that country might be paſſed by, he ſeems to have divided the whole Country into thirty-five parts: into each of which he ſent two of his diſciples to preach; and publiſh the glad tidings of ſalvation. But was this to ſave himſelf the pains of Attendance? No, far from it: for (*q*) "He himſelf, and his Twelve A-"poſtles followed them into every City, and "Place." And therefore the *third* and laſt Publication of the Goſpel was by Himſelf, ſurrounded by the Twelve; the Seventy Diſciples being only ſent to prepare the way for his own coming. Thus it is ſaid, that he ſent them before his Face, and into every City

(*p*) St Luke x. 1. (*q*) Ibid. 1, &c.

and Place, "whither he himſelf would come." An obſervation ſo much the more remarkable, as probably the Reader never heard of it before: at leaſt we may ſuppoſe ſo from the ſilence of all Expoſitors and Divines.

Some may object, that Chriſt did not perſonally go after either the Apoſtles or Seventy Diſciples; becauſe we read that both of them (*r*) "returned to him:" and that therefore we ought to interpret the words to denote no more than that Chriſt ſent the Seventy into every place whither he otherwiſe would have gone himſelf. But the paſſage referred to denotes a fixed Deſign or Reſolution to follow them: the Greek word εμελλεν, cannot otherwiſe be interpreted. What is ſaid therefore of the returning of the Twelve firſt, and of the Seventy afterwards, relates to the final Accompliſhment of their work; after they had gone round the whole country. They were ſent forth two and two, and though our Lord be ſuppoſed to have followed them, and made himſelf known in all places that had not previouſly rejected his Diſciples; we are yet to reckon that our Lord had ſo far laid down a Regulation of their journies and his own, as to appoint ſome certain place whither all were to meet after they had gone their ſeveral

(*r*) St Mark vi. 30. St Luke x. 17.

veral Circuits: and he himſelf the round of the whole land †.

Our Saviour had this farther reaſon in view, for converſing ſo much with the bulk of the people, that if they continued obſtinate againſt him to the laſt; notwithſtanding all the Pains he took, the Love he expreſſed, and the Evidences he had given them of his being the *Meſſiah*; it might then be clearly ſeen how inexcuſable they were; and how juſtly he might puniſh them in the end, as inveterate and incorrigible enemies and rebels. Thus he acted in ſuch a manner as to (*s*) "be juſtified in what he ſpoke; and clear" (from all cenſure in point of juſtice and equity) "when he judged." But there was one conſideration farther which induced Chriſt to converſe chiefly with the common people. He deſigned thereby to give occaſion to the prieſts and ſcribes to purſue their deſigns upon his life, with the greater precipitation; that he might ſuffer exactly at the determined period. "He had a bloody Baptiſm to undergo; but did he endeavour to avoid it? No certainly. (*t*) "I have a Baptiſm," ſaid he, "to be baptized with; and how am I ſtraitened (or "pained) till it be accompliſhed." Therefore he allows of the (*u*) Hoſannahs of the people

† No 15. Part II.

(*s*) Pſal. li. 5. (*t*) St Luke xii. 50. (*u*) Idem xix. 40.

people. He authoritatively turned those that (*v*) bought and sold out of the Temple. (*w*) He irritated the Priests and Scribes by his cutting Discourses. But this is still more evident from his Voluntary Surrender of himself to those that were sent to take him. So that it is no more certain that he acted from a Prudential concern to *avoid* death before, as to *finish* his work by *Suffering*, at the time appointed. Yet it is plain, he availed himself of the populace to protect himself from being seized upon by the Jewish Government till the "Hour was come." So that, if all things be duly considered, never was there Prudential Management so nicely exact and critical, in adjusting and reaching such various and seemingly jarring and opposite interests, and purposes: which yet our Lord brought equally to bear, and perfectly to harmonize; by one and the same Series of Actions.

Lastly, Christ's Prudential Management of himself with respect to those who were proselyted to his Religion, especially those whom he had chosen to be constant companions, has been so often urged, that it need not here be formally repeated.

(*v*) St Luke xix. 45, &c. (*w*) Idem xx. 8, 9, &c. and 45, 46, 47.

CHAP.

CHAPTER III.

* 'The *third* ſort of Divine Wiſdom conſpicuous in Chriſt, *viz.* his *Spiritual*, or Heavenly Wiſdom, by which he managed himſelf in relation to GOD in the diſcharge of his truſt, with reſpect to mankind and their affairs. And this in order to his obtaining, as LOGANTHROPOS, that Supreme and Univerſal Headſhip and Empire for which he became man, and ſuffered in the world.'

WITH reſpect to Inviſible as well as Viſible Agents, we muſt ſuppoſe Chriſt to act as the *Second Adam*, intruſted with the affairs of mankind. And therefore, though the union of the human Nature with the *Logos*, muſt ever be ſuppoſed to have ſtampt a divine value upon all the actions of Chriſt; and rendered them and his ſufferings meritorious; yet we muſt abſtract here, as well as in the other caſe, from Chriſt's being *God*, or the *Eternal Logos*; and conſider him as *Man* only in his conduct of himſelf towards GOD: having the very ſame truſt, in Subſtance, repoſed in him now which the firſt Adam formerly had, though different as to circumces.

* P. 241. Chr.

ces. The Apoſtle has taught us thus to conſider Chriſt as Man, when he makes him the Second federal Head of all the Families of the Earth. (*x*) "But now," ſays he, "is Chriſt "riſen from the dead, and become the Firſt-"fruits of them that ſlept. For, ſince by "man came Death; by man came alſo the "Reſurrection from the dead. For as in A-"dam all die, even ſo in Chriſt ſhall all be "made alive." Again, (*y*) "As by one man's "Diſobedience, many were made Sinners; ſo "by the Obedience of one, many ſhall be "made Righteous. (*z*) For, if through the "Offence of one, many be dead, much more "the Grace of God, and the Gift by Grace, "which is by one man Jeſus Chriſt, hath a-"bounded unto many."

But though Chriſt, abſtracting from his being the Logos, be conſidered in his behaviour thus to God, as Man only, or the Second Adam: and though alſo the ſame Rule or Maxim of Wiſdom was followed by him in reſpect to this Heavenly, no leſs than to his Human, or Prudential Wiſdom treated of before: yet the Accommodation of this maxim by our Saviour is as different in the preſent from what it was in the former caſe, as the nature and circumſtances of an Inviſible is from a Viſible Agent.

Firſt,

(*x*) 1 Cor. xv. 20, 21, 22. (*y*) Rom. v. 19. (*z*) Ver. 15.

Firſt, then, let us begin with God, not *relatively*, as reſpecting the Perſons of the Trinity; but *eſſentially*, as the One Supreme Being, and Ruler of Mankind; and of the Man Chriſt.

Whereas, God as Supreme Governour, entruſted the firſt Adam with the preſervation of the Dignity and Intereſts of Human Nature, which Adam loſt: here God allowed Chriſt to attempt the recovery of that Dignity and thoſe intereſts, provided Mankind would ſubmit themſelves to his direction.

Now, in order to underſtand this Glorious Myſtery, we muſt lead the Reader's thoughts as far back as the Formation and Fall of the Firſt Adam: and even to the *Divine Counſel* too, as far as it relates to mankind thus conſidered; and as we can judge of it from Scripture.

In the firſt place, then, let us obſerve, that Adam was not made in the very Image of God *abſolutely*, or *eſſentially* conſidered, but in that of the *Logos*. It is impoſſible that any thing finite ſhould be the Image of what is infinite. Nor can the abſtract eſſence, or nature of any thing, (far leſs of the Deity) have any thing that can bear the name of its Image.

The *Image* of *God*, therefore, muſt relate to him *perſonally* conſidered, even as the *Image* of

of a *man* relates to *him* as ſuch. And ſince it is not the property of Natures or Eſſences, *abſtractly* conſidered, but of Perſons, to operate; we are obliged to ſuppoſe, that when Adam is ſaid to be made after the *Image* of God; or (*a*) " after his likeneſs;" the ſacred Oracles muſt be underſtood to mean no more than that Adam was made after the Image of *one* of the Perſons of the Glorious Trinity.

Now Adam was not made after the Image of the *firſt* Perſon, or the *Father*; for this is aſſerted to be the peculiar property of Chriſt himſelf: of whom alone it is ſaid, that he was the (*b*) " expreſs Image of the Father's Per-" ſon," as well as the " Brightneſs of his Glo-" ry." Indeed no leſs is inſinuated plainly enough in thoſe very places of Geneſis juſt quoted: for man is not ſaid there to be made after God's *Perſon*, or to be made the *very Image* of God; but to be made *after* the Image of God: that is, to be a *Copy* taken from the firſt or original Picture of God; *viz.* from the *Logos*. For a picture that is taken from the *original* itſelf; and a picture only taken from that firſt *copy*, are altogether different. The ſenſe then is plainly this, that ' Adam ' was made at firſt after the *Logos*, who was ' the true Image of his Father:' for to be the Image of God itſelf, that is, his *proper* and *immediate*

(*a*) Gen. i. 26, 27. v. 1. ix. 6. (*b*) Heb. i. 3.

mediate Image, is ſo peculiarly the Prerogative of the *Logos*, that it would be blaſphemy to aſcribe it, in a direct or immediate ſenſe, even to the higheſt Angel.

Therefore Philo and the Targums (and we may ſay all the ancient Fathers) agree, that Man was made after the Image of the *Logos*. Philo ſays that (*c*) 'we are all ſons of one 'Man: for, adds he, if we are not worthy to 'be eſteemed (in an immediate ſenſe) the chil-'dren of God; yet we may lay claim to this, 'that we are the children of the moſt Holy '*Logos*, who is his Eternal Image: for the 'moſt ancient *Logos* is the Image of God." And, indeed, what elſe can that ſacred irony relate to but this, when it is ſaid, (*d*) "Be-"hold the Man is become as one of us?" Yet there is perhaps ſomething higher in this expreſſion than has ever yet been noticed. To underſtand which, we muſt remember that though Adam was made after the Image of the *Logos perſonally conſidered*; yet he could not be made after the Image of the perſon of the *Logos abſolutely*. Between theſe two there is a vaſt difference. For the *Eſſence* of the *Logos* being common to *all* the Glorious Perſons of the Sacred Trinity; and being ſuch as could have no Image, it muſt be the *Logos* perſonally conſidered, if at all, after whoſe Image the

(*c*) De Conf. Ling. p. 267. C. (*d*) Gen. iii. 22.

the firſt man was made. But however the queſtion ſtill remains entire, how man was made after the Image of the *Logos?* To which it is anſwered, That the *Logos* perſonally conſidered, comes under a two-fold relation: *viz.* with reſpect to his Father and the Holy Spirit; and alſo with reſpect to Creatures. With reſpect to the Father and the Holy Spirit, he comes under the name of the Eternal Son of God. But as ſuch he is intuitively known by no creature whatever. Therefore, with relation to Intelligent Creatures, we are obliged to ſuppoſe that he always aſſumed ſome *Form*, in order to be known by them. And certainly after this form Adam was made: for it was ſimply impoſſible that he ſhould be made after the perſon of the *Logos*, as he was the *Eternal Son*, or Second Perſon of the Trinity: but he might very well be made after the *created Form* wherein Chriſt appeared to the Angels; which was unqueſtionably that of *Light Organized in Human Shape*, of which we have treated at large already. It was that form of God wherein Chriſt was ſeen of old, and which was eclipſed, or withdrawn, when he took upon him the (*e*) "form of a ſer-"vant." And for the reſtoration of this Chriſt prayed, when he ſays, (*f*) "Glorify thou "me with thine own ſelf, with that glory" (*Shechinah*,

(*e*) Phil. ii. 5. (*f*) St John xvii. 5.

(*Shechinah*, or ancient Form of God, wherein I was ſeen before my Incarnation, and) " which " I had with thee before the world was." For ſurely no man can imagine that the *Logos* ſuſtained any real change, as to his *Perſon*, or *Perſonality*, by his tabernacling in human nature.

It was not, therefore, after the *proper Perſon* of the *Logos* that Man was made, but after his *Image;* that is, the *created* and *aſſumed Form* of the *Shechinah*, wherein he appeared and acted to intelligent creatures; and which, therefore, might juſtly be called the *Image* of *God.* And it is memorable (from what was cited out of the Sohar and Philo, in the ſixth chapter of the preceding book) that the Jews commonly ſpeak of the ancient *Logos* or Shechinah, as a *Man:* as one who was ever known under that *form.*

Upon this ground, we may ſee what relates to the Origin, primeval State, and Fall of man in a clearer light than it was ever placed before. For conſider, when God was about to make man, he ſays not, (*g*) Let us make Man *as one of us;* but let us make Man in our *Image*, after our *Likeneſs:* that is, let us make man after that Likeneſs which intelligent beings call the Image or Likeneſs of God, as being that wherein the Son (who is the perfect Image

(*g*) Gen. i. 26.

mage of God) manifeſts himſelf; and conſequently is God to them. When Adam, therefore, was made, he was made after this Image. For beſides the ſhape of man, that remained after the fall, he had at firſt a *Luminous Veſtment*, which was created with him: but when our firſt Parents revolted from God, that † *Luminous Garment* (which was a pledge of Innocence, and of their Protection under, and favour with the Logos, or *Shechinah*) was taken from them: ſo that they were left naked, to their ſhame and confuſion. Adam and Eve, therefore, as well as Satan, knew ſufficiently what the Image of God meant, after which they were created. Had then the Tempter told them, that if they did eat of the forbidden fruit they ſhould be like unto the *Image* of God, they would have concluded that the tempter was mocking them: for ſo they were already. But when he promiſed that they ſhould be *as God*, he muſt mean, and they underſtand, that they ſhould be ſuch, from that time, as he himſelf *perſonally* was, according to whoſe aſſumed or external Form, or Image, they were made. Hence that ſarcaſm is eaſily underſtood, (*b*) "Behold, the Man is "become as one of us:" as much as to ſay, behold how Man is exalted! for, not contented to be made after the *Image* of one of us, the *Logos*;

† No 16. Part II. (*b*) Gen. iii. 22.

Logos; but aſpiring after a parity with the *very Perſon* of him, after whoſe Image (*Shechinah*) he was made, behold to what ſtate he is brought! A ſaying which, ſtript of its irony, amounts to this, 'Behold poor man, how he 'is fallen! how he has ſtript himſelf of his 'glory, (the Garment of the *Shechinah* having 'juſtly deſerted him) who, not contented to 'be his ſervant, aſpired to rival him in ſome 'ſort as to his very Divinity.' So that Satan drew Adam into the very ſame ſin which had occaſioned his own fall.

Man being thus ſunk from his primitive excellency, God might juſtly have ſuffered him to continue miſerable: or otherwiſe extirpated him and all his race in him. But here we muſt ſuppoſe the Logos to interpoſe; who, touched with pity for mankind; with indignation againſt Satan; and with a ſenſe of the indignity offered to himſelf, reſolved to take upon him the Recovery of the loſt race; as far as could be done agreeably with his own circumſtances, and theirs.

Upon his Interpoſition we muſt ſuppoſe, that a Suſpenſion of the threatening made in caſe of man's rebellion, immediately followed. But on a weighty ſubject like this, ſince it is impoſſible we can reaſon otherwiſe, than after the manner of men; and that the Scripture ſpeaks to us in this language of accom-

modation we muſt ſuppoſe that an Agreement or Covenant muſt be entered into between the Father and Son. This is what is called the *Covenant* of *Redemption* between God and the *Logos*, in order to the Reſtoration and Salvation of loſt ſinners. To conceive of which rightly, we muſt remember, that God comes under a two-fold conſideration with reſpect to men; both as an abſolute or ſupreme Sovereign; and as a merciful condeſcending Father. He is conceived to act under the firſt notion in his *Decrees*, generally conſidered; and in the ſecond reſpect he is ſuppoſed to act in this *Counſel of his Peace*, in order thus to ſave thoſe that were loſt.

That we muſt ſuppoſe ſuch a Covenant or Agreement between God and Chriſt will be plain to thoſe who ſhall impartially examine the following paſſages of Scripture barely cited here; and to which the Reader is referred †, Iſa. xxix. 20, 21. Ch. xlii. 6, 7. Ch. lii. 13, to the end: together with the whole liii. Chapter. Pſal. xl. 6, 7, 8. compared with Heb. x. 5, 6, 7. Pſal. lxxxix. 3. St John vi. 27. and from v. 36, to v. 45. Ch. x. 14. Heb. iii. 2. St Luke xxii. 22.

But beſides all theſe expreſſions, if we conſider the deſign either of the Types of Chriſt, particularly of the *Paſchal Lamb*, St John i. 29. Rev. xiii. 8. or of the Names of Chriſt, ſuch

† See the words of all theſe paſſages after No 16. Part II.

ſuch as *Goel, Redeemer*, Job xix. 24. and μεσίτης, *Mediator*, 1 Tim. ii. 5, 6. we cannot but ſuppoſe ſuch an Agreement: eſpecially if we conſider ſuch expreſſions as ſeem to be conſequential upon this ſuppoſition: ſuch as thoſe, St Matt. xxvi. 28. 1 Cor. vi. 20. 1 Pet. i. 18. Epheſ. i. 7. 14. Heb. xiii. 20. And ſurely the account we have of the Offices of Chriſt, immediately leans upon ſuch a ſuppoſition: as when he is called the *Meſſenger* of the *Covenant*, Mal. iii. 1. the *Chriſt*, or *Anointed King over Zion*, Pſal ii. Acts ii. 36. the *Prophet* or *Teacher*, Acts iii. 22. the *Witneſs*, Iſa. lv. 4. St John xviii. 37. the *High-Prieſt* by Agreement, Heb. v. 4, 5, 6. the *Great Judge*, St John v. 22. and "he on whoſe ſhoulder the "key of the houſe of David is laid." Iſa. xxii. 23, 24. Beſides theſe things, we may eaſily obſerve all the Requiſites of this Covenant hinted at in Scripture. We find Conſent of Parties, *viz.* "That the Father ſent Chriſt," St John vi. 40. Acts iii. 26. and that "Chriſt ac-"cepted the Commiſſion," St John vi. 38. Heb. x. 9. "That it pleaſed the Father he ſhould "lay down his Life." Rom. viii. 32. Iſa. liii. 10. and that "this was Chriſt's choice and plea-"ſure likewiſe," St John x. 18. Iſa. l. 6. Nay we have an account of *Propoſals* made by God, to Chriſt in this Covenant, Pſal. cx. 1. Pſal. ii. 7, 8. compared with Acts xiii. 33. and Heb.

i. 5. and alſo of Chriſt's *conſent* to theſe Propoſals, Prov. viii. 22, *&c.* Pſal. xl. 6, *&c.* We have moreover the Veſtiges of expreſs and formal Covenanting between *Jehovah* and the *Logos:* conſiſting in many remarkable inſtances of Promiſes and Propoſals on the one part; and the accepting of them, and conſenting to them on the other. For we have *Command* with *Promiſes* from God to Chriſt, Mic. v. 4, 5. Iſa. xlii. 1, 2. We have *Promiſes* with *Conditions*, Ch. liii. 10, 11, 12. *Conditions* with *Conſent*, Heb. x. 5, 7. *Conſenting* with *Performance*, St John xvii. 4. Phil. ii. 8, 9. *Aſking* and *Giving*, Pſal. ii. 8. And we have *Work* with *Wages*, Iſa. xlix. 3, 6. St John x. 17. Iſa. liii. 12. Ch. xlix. 4. Heb. xii. 2.

Let it be added, that as it is plain ſuch a Covenant exiſts, ſo it is not difficult to prove it a *fortiori, viz.* that it is, a *neceſſary* one: not an *abſolute* and *ſimple* neceſſity, ſuch as the Being of God; nor yet a *natural* neceſſity, as if God and Chriſt had been obliged thus to concert meaſures for our Redemption: but a *Hypothetical* Neceſſity, upon the ſuppoſition of a gratuitous intention in God to ſave us; and of Chriſt's being a free Agent; who was no otherwiſe obliged to ſave us, than as his Father's and his own Pity and Goodneſs prompted him to undertake it. Only we muſt ever remember, that *Counſel*, *Contract*, *Covenant*, and the like

like (together with the Ideas they contain, or ſuggeſt) are not to be applied to God and Chriſt in ſuch a manner as if there were any *Diſpute* or *Reaſoning*, &c. as takes place between man and man.

Now this Covenant being ſuppoſed, it will naturally follow, that by virtue of this Undertaking, Chriſt acted as the Ruler of the World and Church before as well as ſince his Incarnation; though not in the ſame manner: and that God performed to him what he had promiſed and agreed to both before and ſince Chriſt's Advent. Hence then we may eaſily ſee, that on theſe, as the foundation, the New Covenant is erected: and that upon the ſuppoſition of Chriſt's acquiring this Right and Power, he was allowed to eſtabliſh ſuch prior Diſpenſations as might be proper for the time; and adapted to introduce the more excellent one under the Goſpel.

And as from theſe hints it is certain, that ſuch a Covenant-tranſaction is recorded in Scripture; ſo it is neceſſary that we ſhould labour to have as diſtinct thoughts of it as poſſible: and that from the ſacred Oracles alone.

What my notion is of this Wonderful Tranſaction (which I think has never yet been cleared up; but rather made obſcure by what has hitherto been publiſhed on this ſubject)

the Reader is preſented with a ſhort Scheme of, in the following Suppoſitions.

1*ſt*, That the *Logos*, according to the Agreement of the Sacred Trinity, was he that ever acted to Created Intelligent Beings as their immediate Head, in the Name of God, eſſentially conſidered: the *Father* ſuſtaining the Glory thereof in the mean time, as the Firſt Perſon; and therefore never acting to creatures immediately: and the *Holy Spirit* acting indeed, but inviſibly; and by Delegation both from the Father and the Son.

2*d*, The *Logos*, being Infinite in regard to *Eſſence*, could never be ſeen or known, even by the moſt glorious created ſpirits, had he not condeſcended to aſſume ſome *created* Form; ſuch as that which the Jews called the *Shechinah*, or the Glory of God: And it ſeems plain, that the *Logos* appeared thus in heaven to the Angels.

3*d*, It is farther probable, that this aſſumed Image was not barely Light, or the reſemblance of a Luminous Cloud, but had ſomething likewiſe of a determinate ſhape; appearing as an Animated Being; the exact Repreſentation of a Man clothed with a Garment of wonderful Light. Moreover, this ancient Image was the very ſame with that wherein Chriſt appears now in Glory; excepting that he has now a real animated Body of Human Fleſh;

Fleſh: whereas before he had an Etherial one only. Excepting this, the features and lineaments of the two Bodies were as exactly the ſame as ever any picture was like its Original. And when Chriſt was Transfigured, he appeared at that time the very ſame to Moſes, as he appeared to be to him formerly; when he and the Elders of Iſrael (as well as the Angels then preſent,) ſaw him upon mount Sinai.

4th, After this Original Image of the *organized Shechinah* Adam was created; Eve being a ſecond tranſcript of the ſame. Nor is it any way inconſiſtent to ſuppoſe that all the Angels have Etherial or ſome ſuch ſort of bodies wherein they move, and act: and that theſe bodies of theirs were likewiſe faſhioned after the *Archetypal Image* of the Shechinah; as well as made by him, without whom "no-"thing was made that was made."

5th, Adam being made after the Image of the *Logos*, the apoſtate Spirits (who could not reach the perſon of the Logos, by whom they were thrown out of heaven) thought that they could not ſerve their malice and revenge better, than by defacing this copy taken from him; and ſo much honoured by him. This they not only attempted, but executed with ſuch ſucceſs, as totally to prevail.

6th,

6*th*, Adam thus deceived and diſobedient, the *Luminous Garment*, with which he and Eve were clothed, was taken away, and they were left naked: and had the ſentence been fully executed, they had been cut off from the earth; for the ſentence was, that if they ſinned, they ſhould die.

7*th*, Here then we muſt ſuppoſe, that the Father, as the Firſt Perſon, was about to deſtroy this pair, and to extirpate in them this new made race: the honour of the Deity, and particularly of the *Logos*, requiring this; unleſs ſome expedient could be found out to "turn "away his wrathful indignation."

8*th*, The Logos being moſt directly affronted, but pitying Man, and being juſtly incenſed againſt the Arch-Rebel; offers to place himſelf in Adam's ſtead; and to regain what he had loſt.

9*th*, The Father accepts the offer of his Son: and upon this mutual Agreement follows what is uſually called the *Covenant* of *Redemption*, or *Reconciliation*. But though this was *one* act in God, yet according to our method of conceiving things, including many, we are obliged to conceive of it in a complex view; eſpecially as the Sacred Scripture ſpeaks in the ſame ſtyle.

Now the only key by which we can be let in to the view of this wonderful Tranſaction,

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is to conſider what Chriſt actually did: And by the help of this key, we may ſafely lay down the following as ſo many Articles of Agreement between *God* and the *Logos*.

I. Chriſt having offered himſelf to act in Adam's place, and this being agreed to in the Counſel of the Sacred Three; (whom we call *Perſons* for want of a better word) we muſt conceive that immediately upon that concert, the *Logos* came to be conſidered in a new Relation to mankind: as their Head, Ruler, and Patron. Therefore the Agreement is made with him as virtually and intentionally the *Loganthropos;* and not as the *Logos*, or Son of God ſimply conſidered. And ſince every Divine Intention or fixed purpoſe, is incluſive of abſolute and infallible certainty as to the event; hence he came to be looked upon before his Incarnation to have been the *Second Adam*, as much as to the point of certainty, as if he had already been Man.

II. We ſuppoſe therefore, that the Father required of him that he ſhould act as the *Second Adam* from that time forward; and take what methods he thought moſt proper to reclaim men from Satan to their duty: ſo as might be conſiſtent with the human nature, as *free* and *reaſonable*, though now *vitiated:* That moreover, the *Logos* ſhould, in "the full-"neſs of time" aſſume the Nature of Man, and

and ſuffer in it, to make full ſatisfaction for the offence of the firſt Adam: and thus conquer Satan, in a ſtate of trial, by ſufferings, and undergoing all manner of diſadvantages: That, laſtly, the Human Nature, which he ſhould aſſume, ſhould be ſo far *left to itſelf*, that the *Man* Chriſt ſhould retrieve what Adam loſt: the *Logos* not acting with his infinite aſſiſting Energy in the ſecond Adam's conduct of himſelf; either in reference to viſible, or inviſible Agents.

III. Theſe things being required of the *Logos*, as ſuſtaining the character of the *Loganthropos*, we muſt ſuppoſe, that Chriſt yielded to them with all readineſs; but ſtill with theſe proviſional demands:—That what he did for men *before* his actual aſſumption of the human nature, ſhould be interpreted and reckoned to concern them, as much as what he ſhould do for them after his Incarnation:—That he ſhould have liberty to act occaſionally by the manifeſtation of his *Shechinah*, as far as he ſhould ſee proper: and that he ſhould never be diveſted of it, except during his abode among men in his ordinary management of himſelf in that ſtate of trial and conflict:—that even then he ſhould have the *Logos* ſo far aſſiſting him as that he might be able to make up the want of that evidence of his being the Meſſiah, by other evidences of

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an equivalent nature: and that therefore he ſhould be endued with a perfect wiſdom in knowing all things neceſſary for him; and alſo with a full power of working what Miracles he pleaſed, for demonſtrating himſelf to be the Saviour and Patron of Mankind: that though he was willing as man to act the perfect reverſe of the firſt Adam, in order to retrieve both the dignity and intereſt of human nature; yet it was farther to be underſtood, that the Acts of the *Man Chriſt*, by virtue of the union of the *Manhood* with the *Perſon* of the *Logos*, might ever be looked upon as of the ſame value, for the good and benefit of mankind, as if the *Logos* himſelf (abſtracting from all conſideration of the Manhood) had been the only Author of them.

It is enough for our purpoſe at preſent, to intimate theſe things, as we ſhall have occaſion to treat of this ſubject again under Chriſt's *Patriarchal Office*.

However the laſt of theſe particulars juſt mentioned, as agreed between God and the Loganthropos, being the immediate foundation of that Divine or Spiritual Wiſdom now to be diſcourſed of, it is neceſſary we ſhould diſtinctly repeat it here, as the great Spring of that Maxim, by which our Saviour managed himſelf in relation to God, in carrying on

on the great concerns of mankind, with which he was entruſted.

For had the *Logos* done all; or over-ruled all that the Man Chriſt did in ſuch a manner, as that the *Actions* (for that the *Sufferings* were of the Man Chriſt only, none can controvert) had been properly the actions of the *Logos*, or Son of God; then muſt theſe conſequences of neceſſity follow: that Chriſt acting not as man, or a ſecond Adam, but as the *Logos*, the human nature could not retrieve its Reputation, by Chriſt's aſſumption of it. In that caſe it muſt not have been active at all, but paſſive only. Nay, there could have been no merit whatever, nor ſo much as any proper Reputation acquired, even by the Logos himſelf; by defeating finite beings, with infinite wiſdom and power. And if this were the ſtate of the caſe, no reaſon can juſtly be aſſigned, in point of *Satisfaction* to Divine Juſtice, why the *Logos* ſhould have aſſumed human nature at all. To what purpoſe, if the *Logos* made the ſatisfaction *abſtractedly* from all conſideration of the Manhood he aſſumed?

If then we would avoid all theſe abſurdities, we muſt of neceſſity ſtate the caſe as before: for in the exact adjuſtment of theſe two particulars ſtands the very central point of the *Divine Scheme: viz.* 'that the *Logos* ſhould ſo 'over-rule the *Manhood* he was about to aſ-

'ſume,

'ſume, that the Man or Second Adam ſhould 'act the perfect reverſe of the firſt: and ſhould 'be ſo far left to himſelf in doing ſo, that the 'Actions, as well as Sufferings, ſhould be for-'mally his; and not the actions of the *Lo-'gos:* and that upon the performance of this, 'the Man Chriſt ſhould *merit* a Title to Rule 'men as he pleaſed, by virtue of this Union of 'the Manhood with the perſon of the *Logos*.'

And now in this Propoſition we think the truth is as it ought to be ſtated; and as far as we can learn, upon plainer and ſurer ground than ever has been done before. And as the error of Popiſh *human merit* is guarded againſt on the one hand, as well as that of the Socinian hereſy, (of ſuppoſing Chriſt to be no more than a *mere man*,) on the other, ſo we have eſtabliſhed enough to diſperſe that darkneſs and confuſion which our late Proteſtant Divines have fallen into, both in their Myſtical Treatiſes of the *Covenant* of *Redemption*, and *Covenant* of *Grace:* And in their aſcribing almoſt every thing that Chriſt did, and ſuffered too, after his Incarnation, to him as God-Man, (as they term it), as if the Manhood, or Man Chriſt, had been *entirely paſſive* in the whole Work of our Redemption.

On the contrary, that all the actions Chriſt did on earth were formally the actions of Chriſt as *Man*, (excepting only his Miracles; and

and thoſe Extraordinary and Supernatural Evidences by which he proved himſelf to be the *Logos*, though now made Man) is perfectly plain: for it was thus only he could act as the Second Federal head of Men, to regain the Dignity and Intereſt of human nature; which the Firſt Adam had loſt.

And indeed the only plauſible objection that can be made againſt this ſacred ſcheme of the Man Chriſt's acting the reverſe of the firſt Adam is this. It may be aſked, if the firſt Adam was left to *himſelf*, in his ſtate of Trial; why ſhould not the *ſecond* Adam be ſo too? The anſwer is eaſy, if we conſider that the firſt Adam, though in a ſtate of probation as to the future, yet was in very eaſy circumſtances: having nothing to do but to continue in that happineſs in which he was placed; which none could take from him without his own conſent; and which it was highly improbable he ſhould ever forfeit, to his own and the ruin of his Poſterity. Whereas the *Second* Adam was to appear and act under every diſcouragement and diſadvantage: and therefore had need of ſuch aſſiſtance as might ſo far place him upon the level with the firſt Adam, as to make up the vaſt difference of circumſtances. Nor do we believe he had more of the aſſiſtance of the *Logos*, during his ſtate of humiliation,

humiliation, than juſt compenſated for the extraordinary difficulties of his ſituation.

That the *Logos* gave him no more help or countenance, than was juſt neceſſary to prevent human nature from being exhauſted, (when unequally matched as Man, having the whole united powers of Hell to ſtruggle with) had he not been thus relieved, is plain from ſeveral things recorded concerning him. And ſince the foregoing account may perhaps be looked upon by many as ſtrange and novel; if not heretical too, by the ignorant and ſelf-conceited; we ſhall now ſhew that this is founded entirely upon the *Goſpel account of our Saviour*. For which end we deſire the two following paſſages may be duly conſidered.

1*ſt*, That account which the (*i*) Apoſtle gives of Chriſt, where, after he had aſſerted that every High-Prieſt was taken from among men, in order to be a real Man; and that every true Prieſt muſt have a *Divine Commiſſion* to entitle him to this office, and to warrant him in the execution of it, (no Man having a right otherwiſe to aſſume it) and after he had ſhewed what ſort of Prieſt Chriſt was in (*j*) general: he proceeds to give this deſcription of him, "That in the days of his fleſh, when he "had offered up Prayers and Supplications, "with ſtrong Cryings and Tears, to Him that "was

(*i*) Heb. v. 7, 8, 9. (*j*) Ver. 6.

" was able to ſave him from Death;" (from being *conquered* by it, ſo as to be detained under it) he adds, " that he was heard in that " he feared: for though he was a Son, yet " learned he Obedience by the things that he " ſuffered. And being thus made perfect, he " became the Author of Salvation to all that " obey him."

Dr Whitby, in his additional notes (wherein he rectifies, or adds to what he had publiſhed at firſt) retracts his former explanation of this part of the 8th verſe, " though he was " a Son, yet *learned* he Obedience by the things " which he ſuffered." This, upon ſecond thoughts, he judges may better be rendered thus, ' though he was a Son, yet he *taught us* ' Obedience by the things which he ſuffered.' We ſhall not diſpute the point with him now, whether his firſt or ſecond thoughts be the moſt genuine; for as we know that the original word is ſometimes uſed to ſignify to *teach*, as well as to *learn* (though neither ſo frequently, nor, as we humbly conceive, ſo properly; but only by way of accommodation), ſo either of theſe ſenſes will agree well enough with what we deſigned here: ſince the reſt of the paſſage will bear us out in this aſſertion, That the Apoſtle is not giving an account of Chriſt as the *Logos*, but as *Man*. It was thus only that Chriſt could " offer up

" Prayers

" Prayers and Supplications with ſtrong Cries " and Tears," &c. And indeed, when this is conſidered, it may fairly be inferred, that the firſt ſenſe of the verb διδασκειν, conveyed the Apoſtle's meaning: for this is not only the ordinary ſenſe of the word, and always we think ſo uſed in the Greek Bible, but that meaning which agrees beſt with the remainder of the Apoſtle's deſcription.

If any ſay, but is it not declared here, " though he was a Son?" &c. and does not this refer to his Sonſhip, as the *Logos?* Not at all: for it is not ſaid ο υιος, *the* Son, but *a* Son. And Dr Whitby himſelf owns on ver. 5. and on Ch. ii. 10. that the Father's words to him, " Thou art my Son," &c. relate not to his *Eternal* Generation, but to his being begotten *again* from the dead, by his *Reſurrection.* Yet though we agree with him, that Chriſt is called a Son here as *Man;* and in relation to his *office;* we aſk the liberty of diſſenting from him in referring this title to Chriſt upon the account of his *Reſurrection.* For though it was Chriſt himſelf as the *Logos*, that raiſed himſelf as *Man* from the grave, (as he himſelf aſſures us) ſo it would ſound ſtrange, to ſay that the *Logos* gave the deſignation of *Son of God* to *Chriſt-Man*, upon this account: or that we muſt thus underſtand the phraſe, " This day have I begotten thee." Beſides,

Chriſt was inveſted with the office of *Prieſt* as well as *King*, upon his undertaking to be the *Second Adam*; though he did not execute that office in the ſame manner, as he did after the Reſurrection. And now that Chriſt's acting as the Second Adam is again mentioned, let that place which has occaſionally been quoted be examined.

The 2d Paſſage, therefore, that proves our ſenſe of this matter is, where the (*k*) Apoſtle, after he had ſhewed that the *Logos* conducted the affairs of the Old Teſtament by Angels, but thoſe of the New Teſtament in quite another method, ver. 5. he proceeds to ſhew *what* that method was. To this purpoſe he quotes the words of the Pſalmiſt, (*l*) "What "is Man that thou art ſo mindful of him; or "the Son of Man, that thou doſt ſo viſit him? "Thou madeſt him a little lower than the "Angels," &c. This paſſage he interprets to relate entirely to Chriſt as *Man:* for his words can no otherwiſe be underſtood when he ſays, "We ſee Jeſus, (as *Man*, or the *Second Adam*) "who was made a little lower than the An-"gels; for the ſuffering of death, (that he by "the grace of God might taſte Death for e-"very Man) crowned with Glory and Ho-"nour. For it became him from whom are "all things, and by whom are all things, (the "Supreme

(*k*) Heb. ii. 9, 10, 11, &c. (*l*) Pſal. viii. 4.

" Supreme Father) in bringing many ſons to " Glory, to make the Captain of our Salva- " tion perfect by ſufferings. For both he " that ſanctifieth, (Chriſt as *Man*) and we that " are ſanctified, (by him, or through him) " are all of one;" (Original, as partaking of one, and the ſame Human Nature) " for which " cauſe he (Chriſt Man) is not aſhamed to call " us Brethren," &c.

A little after the Apoſtle purſues his diſ- courſe thus, " Foraſmuch then as the Child- " ren (of the Firſt Adam, who in this reſpect, are all Chriſt's Brethren) " are partakers of " fleſh and blood; he alſo took part of the " ſame, that through death, he might deſtroy " Death, and him that had the Power of it, " that is the Devil: and might deliver them" (from the ſting, and continuance of it) " who " through the fear of death, were all their " Lives ſubject to Bondage." (And in this ſad ſtate were all Men before Chriſt's Reſur- rection; eſpecially the Gentiles, who had ei- ther no notion at all; or a very confuſed one of the Reſurrection; and a future Life.) " For " verily he took not on him the Nature of " Angels, &c. Wherefore it behoved him to " be made like his Brethren in all things; " that he might be a merciful and faithful " High-Prieſt in things pertaining to God; " to make Reconciliation for the ſins of the

" people. For in that he himſelf ſuffered, be-
" ing tempted, he is able to ſuccour them who
" are tempted."

The whole of this Diſcourſe of the Apoſtle is ſo plain and full to our purpoſe, that there is no need of any farther Comment upon it, than thoſe few explanatory hints, which have here accompanied the inſertion of it.

But though theſe Paſſages are ſufficient, yet it may not be amiſs to notice a few additional matters of fact, as bearing full Evidence in our behalf. Indeed, the whole hiſtory of our Saviour is in a manner one continued Proof of this weighty truth.

Take firſt that account which our Saviour himſelf gives us, (*m*) " But of that Day, and
" that Hour knoweth no Man; no not the
" Angels which are in Heaven, neither the
" Son; but the Father." Here are three Orders or degrees of creatures introduced, *viz.* Men, the Angels of Glory, and Chriſt-Man.

Now that Chriſt had been ſpeaking of the Deſtruction of Jeruſalem and the Temple by the Romans, is plain from the whole of the chapter, compared with the xxiv. Chapter of St Matthew; and the xxi. Chapter of St Luke 20, 21. But then, ſince Chriſt's Diſcourſe throughout the xxv. Chapter of the former Evangeliſt

(*m*) St Mark xiii. 32.

Evangeliſt (in which he ſpeaks of the day of Judgment,) is the application of his prediction of the Deſtruction and End of the Jewiſh Oeconomy; it is plain, that what Chriſt ſpake literally with reſpect to the end of *that Diſpenſation*, is meant ultimately of the end of the *world in general:* according to that compounded ſenſe of Scripture which is almoſt conſtantly obſerved in the Jewiſh Prophecies. If it be aſked, but was not the Deſtruction of *Jeruſalem* known even to Men, ſince it was foretold by the Prophets? Yes, as to the *event*, but not the *time*. Daniel is the only Prophet that comes the neareſt to it, in his (*n*) Seventy Weeks of years: but the end of the laſt week of theſe years was calculated to be about "three years and a half" after Chriſt's death: ſo that how *long* Jeruſalem, and the Temple were to continue afterwards, is left wholly undetermined.

To proceed, let us obſerve, that Chriſt calls himſelf *Son* here, as he was the (*o*) *Second Adam*, who is alſo called the *Son of God*. All expoſitors are agreed, that Chriſt did not call himſelf Son here, as he was the *Logos* or *Eternal* Son of God; (for as ſuch he could be ignorant of nothing) but our Divines and Commentators generally allege that he calls himſelf ſo as he was God-Man. This, we con-

 feſs,

(*n*) Dan ix. 24,—28. (*o*) St Luke iii. 38.

feſs, we underſtand not. For if he be conſidered as *God-Man* here (or more intelligibly *Word-Man*) we muſt allow that his Ignorance of this day is *predicated* of his *Perſon* as ſuch: eſpecially as our Divines have all agreed, that the *Logos* aſſumed not an human *Perſon*, but the Human *Nature* only. But letting it reſt at preſent according to their interpretation, ſure we are, that Chriſt muſt ſpeak of himſelf as *Man* only, and conſonant to his Office as the *Second Adam*. And we are obliged to believe, that the *Logos*, (though perſonally united to the *Man Chriſt*) yet ſuſpended his preſence with the *Human Intellect* of Chriſt in this particular: for otherwiſe it had been impoſſible that Chriſt could have been ignorant of this point. And if there was a ſuſpenſion in one reſpect, no doubt there was in others. Indeed the *Logos* was bound by compact with the Father, to afford the *Man Chriſt* no more aſſiſtance, than was juſt neceſſary for his management of himſelf as the *Second Adam*.

By this we may be led to underſtand why it is that Chriſt limits this Knowledge to the *Father*; making no mention of the *Logos*. For ſince he was united to the *Logos*; and the Father was he that ſuſtained the place of the *Whole Deity*, contracting with the *Logos*; it was his part to ſee that the *Logos* ſhould

fulfil

fulfil what he had promiſed, *viz.* to communicate *nothing more* to the *Man Chriſt* than was neceſſary for his Support; and preſent conduct. The exact knowledge therefore of the final period, either of the Jewiſh Diſpenſation, or of the Concluſion of the World, being no way neceſſary to be known at that time by Chriſt as *Man*, it was fit that Chriſt ſhould not have that knowledge. Beſides, as things then ſtood, this point of knowledge fell under the third of thoſe Articles we ſuppoſed above to have been demanded by the Father from the *Logos:* and therefore one of thoſe Points "the "Father had reſerved in his own hands;" as Chriſt himſelf elſewhere determines concerning the (*p*) Times and ſeaſons of memorable Revolutions.

The words juſt referred to, being ſpoken by Chriſt ſolemnly to the Apoſtles after his Reſurrection, and almoſt immediately before his aſcenſion to the Father; it tends exceedingly to confirm what has been ſaid on the former text. By theſe laſt and parting words of Chriſt, he inſinuates that he was not yet as Man endued with the knowledge of future times. This will moreover help us to underſtand the reaſon why the Apocalypſe has this Title given it, "The Revelation of Jeſus Chriſt, "which God gave unto him," &c. For after the

(*p*) Acts i. 6, 7.

the Man Chriſt was aſcended to Heaven, and there approved and rewarded for his ſervice; it was fit that the Father ſhould allow the *Logos* to communicate to him a farther meaſure of the knowledge of future events. When therefore John the Baptiſt ſaid, that (*q*) "the "Father did not give Chriſt the Spirit by "meaſure," he could not be guilty of ſuch an abſurd notion as to think that the *Man* Chriſt as ſuch, was infinite. Either then Chriſt is ſpoken of here as the *Logos*, if John meant that he had the Spirit given him without meaſure, in the ſtrict ſenſe of the word, or, which was probably the caſe, comparatively only: for it is certain that Chriſt *had* the Spirit without meaſure; whether we compare him with any, or even with all the ancient Prophets and Patriarchs.

The 2d inſtance of Chriſt's acting as Man only, is the *whole Account of his Sufferings*: as far as it is expreſſive of his Agony, Perplexity, and concern of mind; either from the proſpect, or preſent ſenſe of thoſe ſufferings. For is it poſſible to conceive that Chriſt ſhould ſpeak or act as he did, had he been aſſiſted by the *Logos* to that degree, the Logos was capable of doing? particularly when in his Agony in the garden, (*r*) "he ſweat great "Drops of Blood?" and when he "pray-"ed

(*q*) St John iii. 34, 35. (*r*) St Luke xxii. 24.

" ed three times" with the greateſt Intenſe-neſs, though with ſubmiſſion to the Will of the Heavenly Father, (*s*) " Let this cup paſs from " me."

In his dying ſcene (to uſe St John's and St Luke's together) " When Jeſus had received " the vinegar, he ſaid, It is finiſhed." And *crying* (φωνησας is St Luke's word, which our verſion renders amiſs, and " when he had cri-" ed) with a loud voice, he ſaid, Father into " thy hands I commend my Spirit. And ha-" ving ſaid this, he bowed his head, and gave " up the Ghoſt."

The firſt expreſſion here " It is finiſhed," certainly related to the Work he came to accompliſh on Earth, with reſpect to all his preceding management of himſelf, and it. And it alſo as certainly denoted his entire conqueſt of Satan, in thus having laid a foundation for the Reſtoration of Mankind. Having obtained that ſatisfaction, he had nothing left to do, but *to breathe forth his Spirit*, (as in the ſecond expreſſion) with full aſſurance, into the Boſom of his Father: before whom, as his Judge, he was not afraid now to appear, becauſe he had perfectly acted the *reverſe* of the firſt Adam.

Thus it has been proved, ' That *Chriſt* was ' left to himſelf, as *Man*, both in his actions ' and ſufferings; and no farther aſſiſted by the

' *Logos*

(*s*) St Matt. xxvi. 38, 39, 42, 45.

'*Logos* in either of theſe, (notwithſtanding the '*Union* of the *Logos* with the *Man Chriſt*) than 'was juſt neceſſary to ſupport human nature, 'that it might not be exhauſted by the united 'force of Hell: Excepting only when it was 'neceſſary or convenient to give Supernatu-'ral and Miraculous Atteſtation that he was 'not a mere Man; but ſuch a one in whom 'the *Logos* was reſident: and with whom he 'was at thoſe times preſent in an extraordina-'ry manner, in order to his being believed 'and ſubmitted to as the true Meſſiah.'

* So that, upon the whole, by our Lord's exact management of himſelf, according to the maxim laid down, he obtained this Approbation from God, 'That he had done all that 'was expected, or deſired for Mankind, un-'der the Circumſtances wherein he was pla-'ced. And therefore that he had merited to 'be their Head, to Govern and Judge; and 'to reward or puniſh them as he ſaw fit: 'upon condition of his being reſponſible at 'the end of time for ſuch authority; and of 'his being thus ſubject to God,' upon his giving up the *Mediatorial* kingdom to the Father: that (*t*) "God might then be all in "all." †

* P. 298. Chr. (*t*) 1 Cor. xv. 28.

† No. 17. and No. 18. Part II.

END OF THE SECOND VOLUME.

VOL. III.

BOOK III. Continued.

CHAPTER V *.

The LOGANTHROPOS *Perſonally* conſidered: wherein a new account is given of his *Incarnation.*

IT was neceſſary that Chriſt ſhould be truly Man, in order to be our Redeemer; for otherwiſe he had not been capable of ſuffering in our nature: and both theſe were *equally* neceſſary:

And that the '*Logos* and the man Chriſt 'ſhould be ſo truly and cloſely united, as to 'be God and Man in one perſon:' otherwiſe his ſufferings could not have derived that value from the *Logos* as to be properly meritorious. The union therefore muſt be ſuch, as that it might juſtly be ſaid, we were not Redeemed by the blood of him who was merely a creature, but (*a*) "by the blood of "God;" that is, of him who was God as well as man.

It

* P. 437. Chriſtology. (*a*) Acts xx. 28.

It was moreover altogether ſuitable that the ſecond " Perſon of the Trinity ſhould under-" take this work, rather than the Firſt or " Third."

It was not congruous that the Father ſhould become the Redeemer of men; for he was of neceſſity (becauſe the Firſt perſon) to appear againſt man; unleſs a ſatisfaction were given for him to the affronted authority of the Deity. The Father therefore, being he who muſt be ſuppoſed to ſuſtain the Glory and Dignity of the Deity, as the ſupreme King and Judge, comes neceſſarily under the idea of the party offended; though reconcileable upon the ſuppoſition of a Satisfaction to be offered. So that it was no way becoming the Majeſty of God, that the Father ſhould ſeek to the party offending immediately: and far leſs that he ſhould undertake the work of a Redeemer, ſo as to become man. Beſides, he being the Firſt, who was to commiſſion him to this work? and had it been poſſible that the Second and Third perſons ſhould ſend the firſt; to whom was the Satisfaction to be made? Is it not inconſiſtent with the order of the Subſiſtence of the Three Perſons, that either the Second or Third perſon, or both, ſhould ſend the Firſt; or be the Judge of his acting, as the *ſent*, or *Meſſiah*?

Nor was it conſiſtent that the *Holy Spirit* ſhould

ſhould be the Redeemer of men; ſince the purchaſe of ſalvation required *application* afterwards. Had therefore the Third perſon been incarnate, in order to be our Redeemer, there was no Fourth perſon to have applied the work of Redemption: and to ſuppoſe that the Second perſon was to apply the purchaſe made by the Third; and to be ſent by the Third for this end, is inconſiſtent with the order both of the Subſiſtence, and Operations of the perſons of the Trinity; as well as the ſending of the Firſt perſon by the Second.

But now, upon the other hand, it was altogether becoming that the Second Perſon ſhould be the Redeemer. This way every one of the Sacred Perſons had a part to act, ſuited to the order of their ſubſiſting: the *Father* that of ſending his Son, in order to ſhew himſelf reconcileable, and alſo of Judge to determine things at length: the *Son* that of accompliſhing this work for his Father's Honour, and to his ſatisfaction; and for the good and benefit of men: and the *Holy Spirit* that of applying and carrying on the work of Impetration: and promoting the ends of it.

*Let it now be inquired, how far the Holy Scriptures lay a foundation for our conceiving

* Chr. P. 447.

ing and underſtanding this great and myſterious truth of the Incarnation of the *Logos*.

In order to anſwer this (as far as it is proper to attempt it) the reader is deſired to look back upon two things.

The 1*ſt* is the interpretation of thoſe words, (*b*) "The Holy Ghoſt ſhall come upon thee, "and the Power of the Higheſt ſhall overſha-"dow thee; therefore alſo that Holy thing "that ſhall be born of thee, ſhall be called "the Son of God." It was proved, that by the δύναμις ὑψίστου, "the power of the Moſt "High," which overſhadowed the Virgin, and rendered her pregnant, we can underſtand nothing properly but the *Logos* or *Shechinah*: and that therefore the πνεῦμα ἅγιον muſt be underſtood in a general ſenſe, for the Divine Operation, or efficiency: and not in its *appropriate* ſenſe, for the Third Perſon of the Trinity.

Its appropriate meaning is afterwards given, by which it is determined that it was *the power of God*, that is the *Shechinah*, already proved to be an equivalent title with that name; as alſo with that of the *Logos*.

Suppoſing that it was the Third perſon of the Trinity who formed the Man Chriſt in the womb of the Virgin, how ſhall we be able to ſee the ſtrength of his reaſoning, when he infers

(*b*) St Luke i. 35.

infers, "Therefore ſhall the child be called "the Son of God?" To lay the whole ſtreſs upon the *miraculous* cauſe of the production, does not afford us any ſpecial reaſon why Chriſt ſhould be called the Son of God in a ſenſe different from the firſt Adam, who was made immediately by God: viſible Chriſtians being generally called ſo likewiſe, in an external fœderal ſenſe. So that, without doubt, the Angel meant, that the *Shechinah* was to overſhadow the Virgin, by producing a Human Perſon in her womb; which he was to take into intimate union with himſelf.

This being ſuppoſed, the inference is as plain and cogent as any thing can be, that therefore "that holy thing which was to be "born of her ſhould be called the Son of "God:" *viz.* becauſe intimately and wonderfully related to, and united with the true and eternal Son of God; being miraculouſly formed and made by himſelf for this very end. It is only in the latter ages of Chriſtianity that the Angel's words to Mary have been otherwiſe interpreted. Juſtin Martyr was cited as being of this opinion in the place referred to: and his opinion is not only remarkable upon the account of his authority and antiquity, but becauſe he delivers it as if it had the univerſal ſuffrage of all Chriſtians in his time. For otherwiſe it cannot be ſuppoſed

poſed that he would ſay, with ſuch an air of confidence, that (*c*) " by the Spirit and Power " of God, which came upon the Virgin and " overſhadowed her, it was not lawful to un- " derſtand any other thing than the *Logos*," &c.

It is needleſs therefore to inquire after further authorities here; only ſince we referred in the place mentioned, to another ancient author, without citing the words, it may not be improper to introduce them now. In the dialogue intitled *Arnobii et Serapionis conflictus*, which is added to the works of Irenæus, we read theſe words, ' *Serapion* ſaid, thou didſt ' aſſert that the Son of the Virgin was another ' than *Chriſt*.' *Arnobius* anſwered, ' I did not ' ſay that the Virgin's Son was another differ- ' ent from *Chriſt*, but I ſaid, that He who did ' create the firſt man out of the clay of the ' virgin earth, did himſelf afterwards form a- ' nother man in the womb of the holy Virgin, ' by his incomprehenſible and almighty Ef- ' flux; to be an Habitation for himſelf to ' dwell in: according to what was written," Prov. ix. 1. " Wiſdom hath built a Houſe " for itſelf." ' *Serapion* ſaid, who is he that ' made to himſelf a Man in the womb of the ' Virgin?' *Arnobius* anſwered, ' the Son of God ' the Father, who is inviſible: even this *Son* ' did

(*c*) Apol. 1 pro. Chriſt. p. 69. Edit. Grah.

'did frame and build this man for himſelf: 'in which he might dwell; and thus become 'viſible to holy men,' &c.

But there is another point which we muſt deſire the reader ſeriouſly and cloſely to go over again, *viz.* what was ſaid in the beginning of the 3d chapter of this 3d book, when the meaning of that ſcriptural phraſe was explained, where *Adam* is ſaid to have (*d*) "been "made after the Image of God:" that what was hinted concerning the appearing of the *Logos*, both to the Angels and our firſt parents, in the image of a Luminous Man may be more nicely conſidered. For this being ſuppoſed, we may apprehend more clearly how the holy Virgin was overſhadowed by the *Shechinah*. And ſince the Spirit of God himſelf has recorded it, I do, with a ſpiritual and refined thought, free (I thank God) from all levity, reflect on this divine and wonderful Myſtery: which though ſhadowed forth by the ordinary generation of man is yet to be conſidered as a quite different thing from it; as being a Creation rather than a Generation. It was therefore juſtly compared by Arnobius to the firſt formation of Adam from the womb of the virgin earth; though it was neceſſary that the Man *Chriſt* ſhould be formed in the womb of a woman, deſcended from Adam,

(*d*) Gen. v. i. and ix. 6.

that he might be the Son of Man; and related to all mankind: as it was neceſſary alſo, to the fulfilling of the ſcripture, and to the diſtinct knowledge of his lineage from Adam, that he ſhould be a deſcendant by Mary from Seth, Shem, Abraham, Judah, and David.

But in order to a more diſtinct conſideration of this auguſt and wonderful ſubject, I ſhall venture, (though with all modeſty) to preſent the reader with a few thoughts which all of them appear highly probable; though it is not pretended, they are all of them of equal certainty, or importance.

1. That the Son of God was from all eternity appointed to be the Grand Organ of all the Divine operations *ad extra*, that is, with relation to all exterior or extrinſical operations. His being the *middle perſon* ſeemed, in the order of the original nature itſelf, to mark him out for this high office, according to what precedes in this chapter directs us to think: and what holds in one particular, holds in all caſes, where the reaſon is the ſame, becauſe there was a *Firſt Perſon* to act *from*; and a *Third Perſon* to act *by*.

2. But ſince the *Second* Perſon of the Trinity was equally infinite as the Father, and the Holy Ghoſt, it is inconceivable that he ſhould be the immediate Organ, either of the production, or government of material or finite

nite beings, any more than the other perſons. Therefore, to fix the peculiarity of the Son's being the grand and immediate Organ of the divine operations, we humbly think it is neceſſary to ſuppoſe that all the three glorious perſons of the Trinity ſhould agree to form a creature, that ſhould have as much divinity as it was poſſible to impart to it; (it remaining ſtill a creature) but to make up what was wanting this way (the very notion of creature including imperfection in it, when compared with the Creator) it was agreed, that it ſhould be ſo related to, and ſo united with the perſon of the Son of God, as by virtue of this union and relation, to have the name and deſignation of the Son of God. This creature thus formed and thus united with the ſecond perſon of the Trinity, we take to be that which afterwards was known by the name of the *Logos*, the *Shechinah*, or the *Memra*. And hence it comes to paſs, that ſome times the *perſon* of the *Son of God* is denoted by theſe names; as at other times this *Organized Creature* is repreſented as the *Son of God himſelf*: nay and the very *outward Reſemblances* of it, (even when it appeared in its *Appendages* only, as Light and Bright Clouds, or burning Fire, and not as organized) is frequently ſpoken of under theſe names, upon the ſame account which has been mentioned. All theſe conſidera-

tions will be plain and perſpicuous to thoſe who have cloſely examined, and thoroughly comprehended what has been diſcourſed of in the ſecond Book of this work.

3. That this Glorious and firſt formed Creature was an *Intelligent Being*, made in ſome ſuch form as *Adam* afterwards was, though inconceivably more glorious than he, or indeed than any *Angel* whatſoever.

4. That the *Angels* themſelves as well as Adam were not only created by this Firſt and Original *Man*, that is, by the *Son of God*, (by commiſſion from the Father, and with the Concurrence and Conſent of the Spirit) acting through the ſame, as an Organ; but that they were made after the *Image* of this *Shechinah*, or original man; though with various degrees of perfection, and reſemblance, as pleaſed the Supreme Wiſdom.

5. Nay, that all the creation of God was formed by God in and by his Son, through the intervention of this Glorious Organ. For this ſeems to be he who is called the (*e*) "Spirit of God," or his breath, that "moved "upon the face of the vaſt deep, or abyſs;" and brought it gradually into form: and that firſt produced (*f*) *light* and *Heat*, as if it had been kindled from himſelf.

6. But to paſs by what might be ſaid further

(*e*) Gen. i. 2. (*f*) Ver. 3.

ther as to the Creation of the world in general, and the Angels in particular, this *Shechinah*, or original man, produced Adam both ſoul and body. And as he framed his body of the virgin earth, newly formed by himſelf, ſo he inſpired or kindled a Soul in him by ſomething derived from himſelf; which Moſes ſays was done by "breathing into him the "the breath of life, by which man became a "living ſoul."

7. But Adam having apoſtatized from the *Logos;* and the peculiar relation between theſe being thus diſſolved: that mankind might not be loſt, a new method was planned for their ſalvation. The foundation of this was laid in the deſign of the *Logos;* who becoming a Man by being born of a Woman, is emphatically repreſented and promiſed (*g*) "as the "ſeed of the woman;" of which we have already treated.

8. The Firſt and Original Man therefore in order to become a deſcendant from Adam, whoſe Creator he had been before, muſt be ſuppoſed to accompliſh his deſign in ſuch a way as to become a *real man;* and yet to do this in ſuch a manner as neither to undertake any thing unbecoming his priſtine Glory; nor to be ſo formed a man as to be either involved in the ſame vitious nature with which

(*g*) Gen. iii. 15.

all other men were tainted; or to be included in the ſame guilt, with which the deſcendants of Adam were all chargeable as his natural offspring.

Therefore, to adjuſt every thing, this method was choſen.

The Original man, or the Shechinah was to be made of a Woman, as the ſcripture expreſſes it. Now this woman being herſelf a daughter of man and woman, and ſo a deſcendant of Adam by ordinary generation; Chriſt-Man came this way to be a real deſcendant from Adam alſo; and thus to be juſtly called "the Son of Man."

But that he might not partake of the depravity of man's nature; nor be entitled to, and involved in its guilt, it was equally neceſſary, that he ſhould be born of a *Virgin*; that ſo the womb of the virgin might be no more to him, than the womb of the earth was to the firſt Adam: but that he might be created there even as Adam was from the womb of the earth. So that as Adam was thus ſaid to be *earthly;* the *ſecond Adam* might by creation from heaven, and by virtue of his union with the *Logos* creating him, the created Logos (as we ſhall ſee, being the ſoul of this man) be entitled "the Lord from Heaven."

How this was done is equally above our reach, as how the *Logos* formed the world,

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the angels, and the firſt man and woman. All that can be ſaid concerning it is, that the *Shechinah*, or original man and creature was an Intelligent Being who appeared in a particular form to Adam in innocence; to Moſes on the Mount; to the three Martyrs in the fiery furnace; and to the three choſen Apoſtles at the Transfiguration. But though the *Intelligence* (called the *original man*) appeared of old as an *organized Man*, in order to diſcover himſelf the more remarkably and plainly to inferior beings; yet this aſſumed appearance, and ſeemingly organized body, was *ſo* his body as our bodies are ours: that is, real and eſſential parts of ourſelves; (even equally as our ſouls are) though the leſs noble parts of the two. However it was ſuch a Vehicle that was *as* a body to him for thoſe purpoſes and intents for which it was aſſumed: and when the appointed time came, the *Logos* informed it as he did Adam of old by breathing its proper ſoul into it. And ſince the ancient *Shechinah* was a proper Spirit or Soul; the *Logos* breathed into the *prepared body* that *ſame Soul*, or *Spirit*, that was the *firſt* creature of God.

But in breathing this Spirit into the prepared body of Chriſt, that it might become a *proper human informing Soul*, we are obliged to ſuppoſe that the *Logos* (purſuant to the articles

cles agreed upon between the Father and Him) did ſo far obliterate from the memory of this Spirit, thoſe notices of things which it had been formerly poſſeſſed of, as was neceſſary to its being brought into a ſtate of Trial, as the human ſoul of *Chriſt*. Hence it was that *Chriſt* is ſaid to have "increaſed in wiſdom" as he increaſed in "ſtature;" and that in proportion to this increaſe, he alſo grew "in favour "with God," as well as with "men." However this obliteration was ſuch only as was juſt neceſſary to *Chriſt*'s being fitted for a ſtate of trial, ſince we have ſufficient ground to believe (as we ſhall quickly ſee) that he *ſo far* remembred his former Exaltation and ſtate of Glory (at leaſt in the general) as frequently to mention it; and even to plead it in prayer to his Father. So that theſe two conſiderations, being juſtly and exactly balanced, neceſſarily lay a foundation for our believing, that the *Original* or *firſt Spirit*, upon his becoming the ſoul of the *Meſſiah*, was ſo wrought upon by the *Logos* as to be rendered fit for a ſtate of trial here on earth: at the ſame time that he had *ſtill* the privilege and prerogative to know and remember ſo much of his priſtine ſtate, as might balance his other circumſtances in relation to the great deſign of his Incarnation. For it was but juſt and equitable, that if he was under worſe circumſtances

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in ſome reſpects, than the firſt Adam was, in reſpect of poverty, &c. he might in other reſpects be under ſome ſuch circumſtances as might exactly counterpoize the other; ſo far and no farther, as to put him upon an equal level with the firſt Adam, in reference to the deſign of the *Logos*, for the good of man.

And here as the *Pre-exiſtence* of the *ſoul* of the *Meſſiah* is what this part of our ſcheme leans upon, we ſhall proceed to ſhew what the grounds are of our opinion. It is the more probable, becauſe the Jews ſeem to have laid this down as an undoubted maxim in all ages: for beſides their believing the *pre-exiſtence of all ſouls*, they ever owned that the ſoul of the *Meſſiah* was made before all creatures; as they who are in the leaſt acquainted with their writings and opinions muſt own: nor can we otherwiſe give a rational or ſatisfactory account of ſeveral places of ſcripture.

The 1ſt expreſſion to this purpoſe is, (*b*) "Glorify thou me, O Father, with thine own "ſelf, with the glory which I had with thee "before the world was." Can *Chriſt* be underſtood here to ſuppoſe, that the *Eternal Son of God*, or *ſecond perſon of the Trinity*, was emptied of that glory which was eſſential to him, and inſeparable from him? What then can he mean but this, "Glorify thou me again, "O Father,"

(*b*) St John xvii. 5.

" O Father," (that is, this *ſoul* of *mine*,) " with " the ſame glory with which it was ſur- " rounded," ' when it was inveſted formerly ' with the glory of the *Shechinah* before the ' world was made: but of which it has been ' deſtitute ſince its tabernacling in, and in- ' forming a human body.'

A 2d expreſſion is that which the Biſhop of Glouceſter takes for his text, (*i*) " I came " forth from the Father, and am come into " the world; again, I leave the world, and go " to the Father." A declararion fully vindicated from Socinian gloſſes in the courſe of this work. But as this infallibly proves Chriſt's *Pre-exiſtence*, ſo it is impoſſible to explain it of the *Divine Nature* of *Chriſt*; or in relation to him as God: it being plain, that *Chriſt* ſpeaks of a *local* or *real deſcent*; ſince he contradiſtinguiſhes this to his aſcenſion, as Man.

A 3d expreſſion is that, (*j*) " What and if " ye ſhall ſee the Son of Man aſcend up where " he was before?" Now it was impoſſible for *Chriſt as God*, to deſcend ſo from heaven as he aſcended as man, after his Reſurrection: but that as he was the *Shechinah*, though he had been in heaven before, yet he was not there at this time. He was now on earth in that body, which the *Shechinah* had informed, and become a *Soul* to. However he was about to aſcend

(*i*) St John xvi. 28. (*j*) Idem vi. 62.

aſcend to heaven again, after he had finiſhed his work on earth. And now, as no ſenſe can be made of this place, without allowing the *Pre-exiſtence* of the *Soul* of the *Meſſiah;* ſo it is no leſs certain, that our Saviour here ſuppoſes this truth as a matter of that importance, that we could not otherwiſe conceive a right notion either of his Birth, Perſon, or Aſcenſion, without it.

Neither can ſenſe be made of the following quotations, unleſs this be acknowledged. (*k*) "He that cometh from heaven is above all— "(*l*) The bread of God is he which cometh "from heaven, and giveth life unto the world. "(*m*) I came down from heaven, not to do "mine own will, but the will of him that ſent "me.—(*n*) I am the living bread which came "down from heaven.—(*o*) The firſt man was "of the earth, earthy, the ſecond man is the "Lord from heaven.—(*p*) Wherefore he ſaith, "when he aſcended up on high, he led cap- "tivity captive, and gave gifts unto men: "Now that he aſcended, what is it but that "he alſo deſcended firſt? he that deſcended, "(*firſt*) is the ſame alſo that aſcended up "(*afterwards*) far above all heavens," &c.

And now if this notion, ſo conſonant both to Reaſon and Revelation, be once received, we

(*k*) St John iii. 31. (*l*) Idem vi. 33. (*m*) Ver 38. (*n*) Ver. 51. (*o*) 1 Cor. xv. 47. (*p*) Eph. iv. 8, 9. 10.

we ſhall immediately diſcern its uſefulneſs in aſſiſting us to underſtanding ſeveral expreſſions of Scripture in their full emphaſis; as where it is ſaid that (*q*) "the Word was made "Fleſh," &c. There is hardly any Proteſtant but believes that the ſouls of men equally deſcend from their parents, or from Adam, as their bodies do: and therefore it is enough to ſuppoſe that our Saviour's body was formed in the womb of the Virgin, to give him the denomination of a man. Only it is more agreeable to Scripture, as well as more glorious for our Saviour, to ſuppoſe that his ſoul was the *firſt* and *nobleſt* creature ever God made; than to imagine it was a creature formed as late as the days of Auguſtus; and of an inferior nature to that of the *firſt created Angels*. Hence we ſhall be able to form a much more diſtinct idea of Chriſt's Headſhip and Superiority over the Angels. For to ſay that Chriſt, as the Eternal God, is Head of Angels is true indeed; but ſays nothing peculiar to the Son more than to the Father, and Holy Spirit: but when once we conſider Chriſt in another ſenſe as the *firſt* and *moſt noble of all Creatures*, it is eaſy then to conceive that the *Soul* of the *Meſſiah*, by tabernacling in human nature, and defeating Satan therein, could not be ſuppoſed to loſe its ancient prerogative; but be reinſtated

(*q*) St John i. 14.

reinſtated therein upon Chriſt's aſcenſion to heaven; with a new additional reward for his late ſervices, and with new marks of honour. Without this notion, what is ſaid of Chriſt's ſuperiority over the Angels in the firſt and ſecond chapter of the Epiſtle to the Hebrews, and in other places of Scripture, cannot be underſtood in its true energy. Unleſs this is admitted, we cannot explain to any purpoſe the great article of the Humiliation of Chriſt: for example, when the Apoſtle ſays that (*r*) "Chriſt, though in the Form of God, (that is "of the Shechinah) did condeſcend ſo far as "to humble himſelf, and make himſelf of no "reputation, by taking upon him the form "of a ſervant, &c. and that therefore (mark "the expreſſion) God has now highly exalt-"ed him; and given him a Name, which is "above every name," &c. To underſtand either this Humiliation or Exaltation, or Reward of the Godhead of Chriſt; (or Chriſt conſidered as God, either *eſſentially*, or *perſonally*) is impoſſible: ſince as ſuch he is altogether unchangeable. Nor can any figurative explication be given of the words in this ſenſe: for there can be no figurative adumbration of a falſehood, and inconſiſtency; *viz.* of the mutability or changeableneſs, of what is abſolutely and in all reſpects unchangeable: (Nay who,

(*r*) Philip. ii. 6, 7, 8, 9, &c.

who, as the Apoſtle (*s*) James excellently obſerves, is *without any ſhadow of turning:*) becauſe what is ſaid of the Father is in this ſenſe, equally true of the Son. What then can the Apoſtle poſſibly mean but this, that Chriſt, who as the *Shechinah* was in the Form of God; and as God was equal with his Father, readily condeſcended ſo far, in compliance with the will of God, as to quit the firſt place in the Creation of God, which he held as the firſt and moſt noble ſpirit: and thus for a time having diveſted himſelf of his glorious appearance, he condeſcended to aſſume and animate a human body; and that in the mean appearance of a Servant: nay and humbled himſelf ſo far as to ſuffer in that ſame body, even to the death of the Croſs? and now comes in the Apoſtle's *therefore*, "there-"fore" ſays he, "God has alſo highly exalt-"ed him," *&c.*

The Schoolmen having no notion at all of the *Shechinah*, proceed in this caſe, as in others; *viz.* to ſubtilize things into ſo many empty diſtinctions, till they loſe themſelves as well as their readers; and the truth alſo. To make amends for which they commonly at length expreſs their meaning by Similies; wherein they are ſometimes happier than in their

(*s*) Chap. i. 17.

their reaſoning. Thus (*t*) Alexander of Hales ſays, 'that in ſome Unions, there is a change in 'both extremes when united; as in Water and 'Wine: but in other unions, of *one* extreme 'only; as in that of the Light of the Sun 'with the Air: there being indeed a change 'in the Air, which from being dark is ren-'dered luminous; but none in the Sun, which 'only takes a new denomination from what 'it did before its being ſo.' I ſhall only ſo far improve his illuſtration as to add, that as the body of the Sun is united to the Air, through the intervention of its luminous rays, or particles, which as it were incorporate with it, ſo the Son of God is united to the Man Jeſus, by the *Shechinah*'s tabernacling in, and informing the fleſh.

Having now proved the *Pre-exiſtence* of the *Soul* of the *Meſſiah*, and ſhewed that this pre-exiſtent Spirit was no other than the Original, or firſt created *Shechinah*, the *Grand Organ* of the *Son of God;* as to his External Operations: by a relation to, and union with whom, even the *Second Perſon* of the *Trinity* himſelf comes under the name of the *Logos*, or *Shechinah* and (in alluſion to the form wherein this Spirit appeared), under the name alſo of the *Primeval* or *Original Man:* we may be allowed to ſay, without the leaſt vanity, that no

(*t*) Sum. Theol. P. 3. Q. 1. Mem. 3. Art. 1.

no inconſiderable advance has been made towards our underſtanding the *Sacred Scheme*, and *Goſpel Chriſtology*, to better purpoſe than before. All our Syſtems and Comments have hitherto been extremely confined, dark, and perplexed in treating of the Incarnation of Chriſt, and what relates to it; for want of ſuch a clue as the goodneſs of God has enabled ſo poor and weak an inſtrument, as I am, to preſent to the Chriſtian world: however it may be judged of, or cenſured by ſome men, eſpecially if only curſorily and ſlightly conſidered. If this notion had been as much cleared up in the days of the firſt Nicene Council, it had been a means poſſibly of reconciling the moderate Arians, and the Anti-Arians: (if not alſo of preventing altogether the growth of the Arian error itſelf) and conſequently thoſe cruel wars, maſſacres, and perſecutions, on both ſides, which enſued when ever the one or the other party, by the means of having an Emperor of their opinion, got the aſcendant in the Empire.

What we have ſaid concerning the Incarnation of the *Shechinah*, ſhews with peculiar force, the indiſſoluble nature and perpetuity of this Union; becauſe it gives us a farther view of the Wiſdom of God in this Myſtery. For here we ſee that the *Son of God* is united with the *moſt perfect created Spirit*; and that this

this moſt perfect Spirit is now the *informing ſoul* of the *Man Chriſt*. So that the union of the *Eternal Son of God* with that *Spirit* which was his *Organ* in making Angels, and the Material World, as well as Man at firſt, is made the foundation of a *two-fold union* more; firſt of God, and Man; and ſecondly of men and Angels, ſince the proper or immediate Head of Angels is now become a Man.

To prevent an objection that might here be taken from the Apoſtle's (*u*) words, the reader will remember it was never meant to repreſent that glorious Spirit, who now informs the human body of Chriſt, as an *Angel;* but as one far more glorious as to *Nature*, as well as degrees of perfection, than the Angels. This ſhews his condeſcenſion the more, in being willing, for our ſakes, to paſs for a time from the heavenly throne, whereon he was ſeated above Angels, to the humble ſtate of man on earth: and thus to be made a "little low-"er than the Angels."

If any aſk, how can we conceive of the Union between the Son of God and the Man Jeſus as indiſſoluble at that time when Chriſt *died*; and when his Spirit and Body were actually *ſeparated?* It was in this caſe (to illuſtrate the matter as far as it will admit) as with a man that draws a ſword out of its

(*u*) Heb. ii. 16.

ſcabbard; and holds the ſword in one hand, and the ſcabbard in the other. The man himſelf is actually and immediately united with both theſe; at the ſame time that the ſword and ſcabbard are ſeparated. However, as the ſword and ſcabbard are, though not *immediately* united, yet not only related as much as before the ſeparation, but alſo *mediately* united, in this reſpect, that one and the ſame perſon is united to both: ſo may we ſay, that beſides the relation between the ſoul and body of *Chriſt*, when ſeparated by death, there was, though not an immediate union, yet a kind of mediate one: ſo that both parts were actually and immediately united to the perſon of the *Logos*, or *Son of God*; or the *Logos*, conſidered *as ſuch*. By this it appears, that both the Eſſential parts of the Man Chriſt were then more immediately united to the Son of God, than to another: and conſequently, that their union with him is in itſelf the foundation and ſecurity of their continuing united now; and this union being indiſſoluble and perpetual.

But, as we ſay, 'omne ſimile claudicat,' every ſimilitude halts and is lame, in relation to a *perfect* explanation or illuſtration of the nature of things: and therefore, when we have ſaid all we can, we muſt own this to have indeed a great deal in it inexplicable; and too high for human thought. It is a τὸ βάθος, *a depth*

depth both of the Wiſdom and Power of God, which is rather to be believed, than explained: though modeſt inquiries are not only allowable but commendable. However, after having done my part towards it, I proſtrate my ſoul before the glorious Father and his adorable Son, and the Holy Spirit that proceeds from both; humbly begging pardon, if I have thought or ſaid any thing amiſs. This I do with moſt inexpreſſible pleaſure; as finding this my performance accompanied and followed with inward pure ſatisfaction of mind: and as being conſcious that I have honeſtly deſigned the Glory of my Maſter, and the propagation of that ſupernatural Wiſdom, which is *pure* and *peaceable*, both in this and in all other my meditations. With thanks and praiſe, therefore, to my God and Saviour, for the proportion of Light he has given me on this great head of Divinity, I end my more abſtract ſpeculations: ſubjecting my reaſon to revelation: firmly believing the Incarnation of the Son of God and adoring both *Him* that ſent us ſuch a *Saviour*; and his bleſſed *Meſſiah-ſent*.

CHAPTER VI. *

'The *Office* of *Chriſt* the LOGANTHROPOS conſidered: wherein, beſides a general idea of it, a new account, wholly ſcriptural, is given of the Parts: and by which the imperfections of all Syſtems in explaining this head of Divinity is ſhewn.'

THE *Office* of *Jeſus* in the general notion of it, is that of his being the *Meſſiah*, by way of eminence, according to the Hebrew, which is interpreted *Chriſt* in the Greek, and ſignifies *Anointed* in our language: or one ſolemnly authoriſed, inaugurated, and inveſted with the office of a divine Hero, Benefactor, Patron, Saviour, or Redeemer, in relation to the human race. So that the word *Meſſiah*, *Chriſt*, or *Anointed*, is a figurative expreſſion, denoting indeed the Office of Jeſus; but taken from the cuſtom of anointing with oil; uſed of old among the Jews, as a declaration of a perſon's being ſolemnly ſet apart to ſome Public Office. Even Kings were thus inaugurated to their Office; yet not all kings, nor any king that ſucceeded *lineally* to the crown, but only ſuch kings as were choſen immediately by God and the people, either by a new and extraordinary

* P. 538. Chr.

dinary *revolution* and *alteration* of the Government, (as in the caſe of Saul, David, Jehu, and Hazael) or when their title to the crown might he *controverted*, as in the caſe of Solomon and Joaſh. The ſame is alſo to be obſerved in relation to Prophets: for we do not find that the *ordinary* Prophets were ever thus ſet apart; but only ſuch perſons as were ſucceſſively choſen by God to be the Head of the prophets: and were therefore in that reſpect the repreſentatives of the *Shechinah*. Such was Elijah; and therefore, when he was about to be taken away, he had orders this way to mark out his ſucceſſor Eliſha.

The name *Meſſiah* or *Chriſt*, which is now principally uſed to denote his Office, was not uſed for a long time in the ancient Jewiſh Church; nor is it to be found frequently in the Old Teſtament: and there may be this good reaſon aſſigned for it, *viz.* that God did on purpoſe order it to be ſo, that impoſtors might be prevented from aſſuming it. And for this end, the divine wiſdom thought fit to make uſe of equivalent words inſtead of this; being ſuch as could not ſo eaſily be aſſumed by any man. This will eaſily be obſerved by any that duly conſiders them. Such are theſe words or names following, *viz.* the *Seed*, Gen. iii. 15. Ch. xxii. 18. See Gal. iii. 16.; *Shiloh*, Gen. xlix. 10.; or *Shelah*, Exod. iv. 13.; *Emma-*

nuel, Iſa. vii. 14.; *Jehovah Tſidkenu*, which we tranſlate "the Lord our Righteouſneſs," Jer. xxiii. 6.; *The Everlaſting Father*, Iſa. ix. 6.; *Netzer*, or the *Branch*; or, as the Septuagint renders it, the *Eaſt*, or the *Riſing Sun*, Zech. vi. 12. and chap. iii. 8. Iſa. iv. 2. and chap. xi. 1. Jer. xxiii. 5. and chap. xxxiii. 15. Beſides theſe names, the Angel gives Chriſt that of *Lord*—the *Lord Chriſt*.

Whatever peculiarities then, may be ſuppoſed to be denoted by the Hebrew word *Jehovah*; yet ſince it is rendered almoſt conſtantly by the Greek word Κύριος in the New Teſtament, we are obliged (if we believe the Spirit of Chriſt himſelf to be his own beſt interpreter,) to ſuppoſe, that the principal import of *Jehovah* in the Hebrew is to ſpecify him to whom it is applied by way of eminence, as the *Lord* over men in a peculiar and immediate ſenſe.

Now a *Lord* is a direct and immediate Superior over them whoſe Lord he is; and is therefore only to be underſtood from his Relation to ſuch: and we do not find but that the Greek and Engliſh word are uſed in the ſame variety of ſignification. Thus a Prince is called Lord in reference to his Subjects; a Maſter with reſpect to Servants; a General or other ſuch Commander with reſpect to Soldiers;

diers: and an Owner of Lands or Goods in reference to them.

And indeed the *Lord Jeſus* is a Lord, and *our Lord* in all reſpects whatever.

1. According to every *notion* and *acceptation* of the word *Lord*, he is expreſsly called by this name; as he is our (*v*) *Prince*; our (*w*) *Maſter*, our (*x*) *Captain* and our *Leader*, and as he is our (*y*) *Owner*. He is called our Lord almoſt in every reſpect that we can think of, either in expreſs words or in equivalent terms; (*z*) in the following ſcriptures among others.

2. He is *our Lord* according to every *Relation* or *Capacity*, whether in point of *Nature* or *Office*: whether we conſider him as the *Son of God*, who by a natural and neceſſary right is ſuch to us; as being *the* Jehovah *ſent* from his Father; or as the (*a*) Jehovah *ſending*. He is ſo, even as he is *Man*, that is, the Perfect man, and Head of men; (*b*) "God having "made the ſame Jeſus who was crucified, "both Lord and Chriſt." He is ſo as he is the (*c*) *Loganthropos*: in which reſpect he is called

(*v*) Iſa. ix. 6, 7. Heb. i. 8. St Luke i. 33. Eph. i. 22. 1 Cor. xv. 27. (*w*) St Matt. x. 25. Heb. iii. 6. St John xiii. 13. (*x*) Heb. ii. 10. and xii. 2. (*y*) 1 Cor. vi. 19, 20. (*z*) Acts iii. 15. Heb. iii. 1. 1 Pet. ii. 25. and v. 4. (*a*) Zech. x. 12. (*b*) Acts ii. 36. Phil. ii. 8, &c. (*c*) Acts x. 36. 1 Cor. xv. 27.

called by the name both of (*d*) *Chriſt* and of (*e*) *Jeſus* or *Saviour*.

3. He is called our *Lord* alſo with reſpect to every *foundation* or *ground* upon which *Lordſhip*, Superiority, or Dominion, is founded. For if an uncontroulable authority, power, and ability to govern, be any foundation for it, our (*f*) Bleſſed Saviour may juſtly claim this title in the higheſt reſpect: or if he who preſerves, upholds, maintains, and provides for others, deſerve this name from them; how much more does (*g*) "he, in whom we "live, and move, and have our being;" God the Father (*h*) "upholding all things by this "Logos of his Power?" Or if (*i*) Conqueſt over all enemies merit this title in a mere man, how much more in our Saviour? Or if Purchaſe give a mere man this title in a temporary reſpect; how much more is due to Chriſt, (*j*) "who for this end both died and roſe a-"gain, that he might be Lord both of the "quick, and dead?" Or if ſuch a title may be given as the Reward of eminent Services, to a faithful and uſeful perſon, employed about weighty affairs by his Prince; ſurely much more to Chriſt, for his Services, may this

(*d*) St Luke ii. 11. Acts iii. 36. (*e*) Iſa. xlv. 11, and v. 31. (*f*) St John xvii. 2. and xiii. 3. St Matt. xvi. 18. Heb. vii. 25. (*g*) Acts xvii. 28. (*h*) Heb. i. 3. (*i*) Epheſ. i. 22. (*j*) Rom. xiv. 9.

this title be thus appropriated: (*k*) "We ſee "Jeſus, for the ſuffering of death crowned "with Glory and immortality," *&c. &c.*

But let us proceed to the main and great thing propoſed in this chapter, *viz.* 'a New 'account of the Parts of Chriſt's *Office*, as Me-'diator, or Loganthropos.'

The Mediatorial Office of Chriſt has hitherto been ever conſidered to be fully, as well as truly divided into three parts: *viz.* the *prophetical*, *prieſtly*, and *kingly* office: nor do I know of any Confeſſion of Faith, Catechiſm, or Syſtem whatſoever, which does not acquieſce in this diſtribution.

But then the queſtion remains ſtill entire, whether theſe be *all* the Offices of *Chriſt*; or all the *parts* of his *Mediatorial* Office.

This farther queſtion will likewiſe remain in its full force, Whether this be the *proper* diſtribution of theſe, moſt accommodated to the *Scriptural* hypotheſis?

Theſe queſtions have, we preſume, hardly ever been thought of: or if they were ever intimated before, they have at leaſt never been ſufficiently, if at all anſwered.

In the firſt place then, there is nothing attributed to Chriſt more plainly and expreſsly than that he is as much the Head and Father of

(*k*) Heb. ii. 9. and xii. 2. Phil. ii. 8, 9, &c. Iſa. liii. 12. Pſal. cx. 7. Acts v. 31.

of his people in a ſpiritual ſenſe, as Adam was of his poſterity in a natural one. Hence the Apoſtle calls him the (*l*) "laſt or ſecond A-"dam:" and it is plain that the (*m*) parallel is run between theſe two Adams with a great deal of critical exactneſs. Now to which of Chriſt's Offices ſhall this be aſſigned, that he is the *ſecond* and *ſpiritual Adam;* or the (*n*) *Everlaſting Father?* It is true, Parental government was prior to the Office of King: but this rather brings the Kingly government under the Parental as the *genus*, than the parental under the kingly. It is plain theſe are conſidered in Scripture as diſtinct in Chriſt; whence he is ſaid to be both the "Everlaſting Fa-"ther," and the (*o*) "Prince of Peace." With regard to Chriſt's *prophetical* and *prieſtly office*, it is plain that neither of them can be a proper *genus* for the *paternal.* There is not the leaſt ſhadow of ground for the prophetical office thus defined: and if of old the *prieſthood* belonged to the firſt of the family, it was becauſe he *was* ſuch: ſo that the Parent, or firſt of the family, was Prieſt and Prince becauſe of this *previous right:* but no man will ſay, in any proper ſenſe, that he was *Father*, becauſe he was Prieſt or King.

In the next place, it as certain that Chriſt publiſhed

(*l*) 1 Cor. xv. 45. (*m*) Ver. 45—50. and in Rom. v. 12—22, (*n*) Iſa. ix. 6. (*o*) Ibid.

publiſhed the *Goſpel*, or *New Law*, as that Moſes diſpenſed the Old Law to the Jews. For if it were not a *Law*, there could be no (*p*) tranſgreſſion or violation of it by any act of diſobedience. Therefore the Apoſtle, when he confeſſes that when he became all things to all men, to gain upon them for their good; and for that end acted as *under* the Law of Moſes to the Jews; and *without* it to the Gentiles; adds immediately, (that he might not be miſtaken,) being however, in ſo doing, " not " without law to God:" on the contrary, that he acted in all this " as under the law to " Chriſt."

But, to return from this digreſſion, certain it is that Chriſt was as really a *Legiſlator* to Chriſtians, as Moſes was to the Jews: for though the Law of Chriſt and that of Moſes be vaſtly different; yet this does not hinder but that the one as well as the other was a Legiſlator, and the one Conſtitution or Oeconomy, a Law as properly as the other. And therefore, if the more imperfect Oeconomy of Moſes give denomination to him as a Legiſlator, who was but a *ſervant*, (though a faithful one) how much more, as the Apoſtle argues, ſhall Chriſt be valued as a (*q*) " Son over his " own houſe, whoſe houſe true Chriſtians are?" Whence the Apoſtle argues, that if the Jew could

(*p*) Rom. iv. 15. and v. 13. (*q*) Heb. iii. 3, 5, 6.

could not enter into the land of Canaan, becauſe of their not believing Moſes; we are much more liable to God's wrath, in being ſhut out of the heavenly Canaan, if we reject Chriſt, and his meſſage, by unbelief.

Now if Chriſt be really, though ſpiritually, a Legiſlator; under which of his three Offices, (as uſually deſcribed,) ſhall this legiſlative office be brought? Surely not under his *prophetical* or *prieſtly* office: for Prieſthood and Prophecy do not in the leaſt involve, or denote *Legiſlation.* With regard to the Regal office, though it have more affinity to that of a Legiſlator, than the other two; yet it does not neceſſarily include it: for the kingly office properly denotes no more than the *executive power*, with a *dignity* ſuitable to ſuch a ſtation and truſt. It therefore does not include, but rather ſuppoſe the Legiſlative office and power: for ſince *Laws* muſt be made, before they can be put in execution, it follows, that their office who *make* Laws, muſt be prior to the office of him who is inveſted with the chief truſt of *executing* them. Tyrants indeed who have uſurped the Legiſlative power, have aſcribed it to themſelves equally with the Executive part; but this can be no parallel caſe to that of our Bleſſed Saviour. It is plain that though he be himſelf a Legiſlator, yet his legiſlative and regal office are as diſtinct, as his

his prieſtly and regal: for having once framed and finiſhed an exact *Corpus Juris*, a Syſtem of Laws, which are holy juſt and divine, he binds his regal office to an exact obſervance of them in the execution; excepting in ſuch inſtances where he ſees fit to reſerve to himſelf (as in the extraordinary caſe of St Paul's Converſion) a Prerogative *to do good*. According to this definition the Sacred Oracles themſelves thus divide the three-fold Office of Chriſt, into *Patriarchal*, *Legiſlative*, and *Executive*.

1. Chriſt may be conſidered as the firſt and great *Patriarch* of Chriſtians: and his *Office* therefore as patriarchal, or paternal.

In this reſpect he is *ſpiritually* to us what Adam was naturally to all mankind; and which Noah was afterwards to the poſt-Deluvians. In this reſpect alſo, he is to Chriſtians what Abraham was to the Jews; *viz.* the 'firſt Patriarch, or Founder of a New Fami-'ly or Society, of which he is the Head.' He is the *Origin* and *Source* of Chriſtians: for he begets them to himſelf by his Word and Spirit, that they may become the Children of God: and he is the *Head* of Chriſtians by reaſon of this his *Paternal* relation.

But ſince his deſign is, (by begetting us to himſelf,) to make us the children of God by *adoption*, hence he comes under the denomination

mination of the *Elder Brother;* and allows us to be called his brethren, as heirs and joint-heirs with himſelf. In this reſpect God is the Father, and Chriſt, as the firſt-born, the Patriarch of Chriſtians: for this is ſpoken in alluſion to the right of the firſt-born ſon of old; who, beſides the *double* portion above his brethren, was *Prieſt* and *Prince* of his family.

To trace this from the beginning, we all know that Adam, by natural right, was the firſt Prince and Prieſt of mankind, as he was their firſt Parent or Patriarch. But when he had abuſed this power to the detriment and ruin of his poſterity, God out of pity to mankind, was graciouſly pleaſed to raiſe them up a new Head. Adam had rendered himſelf by his folly diſabled from governing his poſterity, by his rebellion againſt God; and treachery to the intereſt of men. Chriſt was therefore appointed (under the deſignation of the "Seed of the woman"), to revenge man's quarrel upon the great Apoſtate and rebel; by "bruiſing his head;" and breaking his power. So that the firſt promiſe is concerning Chriſt's being raiſed up as *another Adam*, to exerciſe the Patriarchal office, for the good of men; which the firſt Adam had forfeited by his tranſgreſſion. That Chriſt might exerciſe the Patriarchal office, it was neceſſary (for the reaſon above mentioned) he ſhould become

become the ſeed of the woman, that he might have the ſame nature with thoſe, and be of the ſame family with thoſe, over whom he was to be Patriarch.

Let us conceive that after the Creation of Man, and the Law of innocency given forth, and that Law broken by the fall of Adam; the juſtice of God was immediately about to take place, in executing the puniſhment threatened upon Adam, in caſe he ſinned. This puniſhment (according to the letter) was the extirpation of Adam, and, in him, of all mankind: as it is expreſſed afterwards, (*t*) "that it repented the Lord he had made man "on the earth; and it grieved him at his "heart: and he ſaid, I will deſtroy man," *&c.*

Therefore we are led on in a natural train of thoughts to conceive farther, that Chriſt interpoſed before the execution of the ſentence, as the Patron of mankind: eſpouſing his intereſt; and undertaking for him, as Moſes did afterwards for Iſrael, when God was about to extirpate and cut off all that race of men. And here we may be allowed to ſuppoſe, that Chriſt interceded for man, as God is brought in ſpeaking concerning (*u*) Ephraim—'O my Father, let not the threatened 'evil be executed upon the miſerable race of 'man

(*t*) Gen. vi. 5, 6, 7. (*u*) Hoſ. xi. 8, 9.

'man, for the ſin of their firſt parents. Why 'ſhould the children be cut off, and thus ſuf-'fer, who have not yet a being; and there-'fore could not actually ſin? Their caſe is 'quite different from that of the apoſtate an-'gels; who joined with their head, the grand 'rebel, againſt thee, not by a natural neceſ-'ſity, but voluntary conſent. It is reaſonable 'they ſhould ſuffer in their own perſons who 'perſonally ſinned: but ſince the caſe is other-'wiſe here, let Mercy prevail. How canſt 'thou treat thoſe who are unborn, like Adam 'and Eve? How is it conſiſtent with thy 'Goodneſs, to uſe them with the ſame rigour 'as the apoſtate angels? Why ſhould the hu-'man race be annihilated? Can no uſe be 'made of them? Shall the malignant uſurper 'be gratified in this deſign of his, alas! too 'ſucceſsful temptation? Is there no way to 'counteract him, and defeat his uſurpation 'over this new world; and this new race? 'Yes, ſurely there is. I will undertake for loſt 'mankind: and ſince Adam has ſo ill diſ-'charged the office of a Patriarch in thy ſight, 'O Father, and to his poſterity; I will put 'myſelf in his ſtead, and become the Patriarch 'of mankind.'

Now, upon the idea of our Saviour's offering himſelf thus as the Patron and Patriarch of men; and the Father's accepting his offer,

and

and accordingly authorizing him to act for the future as the Ruler of men, in order to be their Saviour; we ſhall naturally be led, by an eaſy gradation, to ſee the truth of all thoſe heads of the Covenant of Redemption, which was diſcourſed of particularly in the 3d Chapter. But ſince this has again fallen in our way, we ſhall not grudge a little further pains to confirm what was then explained.

Therefore, let us ſuppoſe that to be *truth* which we have juſt laid down as a *ſuppoſition;* (*viz.* our Saviour's offering himſelf to become the Patron and Patriarch of men) our minds will naturally be directed to contemplate *what* the Scheme probably was that the Father and Son agreed in, reſpecting the Government, Redemption, and Salvation of men. In this, our thoughts will be directed in ſome meaſure by conſidering thoſe hints from Scripture, conſonant to what was mentioned before: *viz.* that the Father on his part agreed, that *Chriſt* ſhould (*u*) undertake this work: that he ſhould be every way (*v*) *fitted* and *qualified* for it: that he ſhould be actually (*w*) *ſet apart* for it: inveſted with (*x*) *Offices* and *Truſts* for managing it: and ſent by him with a (*y*) *Commiſſion* to *execute* it. On the other hand, that

 the

(*u*) 1 Pet. i. 20. Heb. x. 5.
(*v*) Iſa. vii. 14. 1 Tim. iii. 16.
(*w*) Iſa. xlii. 6.
(*x*) Pſal. lxxxix. 19.
(*y*) St John vi. 39.

the Son conſented to all theſe propoſitions: and whatſoever he was to do, or ſuffer, in purſuance of this great undertaking. He agreed to be (*z*) *deſigned* for this work: to put himſelf into a (*a*) *low condition*, in order to be *fitted* and *qualified* to accompliſh it: to be (*b*) *called* and *ſet apart* for it: to be *inveſted* with (*c*) *offices* and *truſts* required for the diſcharge of it: and to be actually (*d*) *ſent*, and *commiſſioned* to execute the plan.

We may next contemplate the immediate reſult of this agreement between God and the *Logos*: *viz.* the ſuſpending of the execution of the threatened puniſhment. It was not executed according to its extent; for the race of man was continued, and common mercies vouchſafed: nay, which was ſtill more, man was ſettled in a ſalvable ſtate; that is, to be ſaved from miſery, upon reaſonable and eaſy terms. (Of theſe things the longevity of Adam and Eve; and the acceptance of Abel's ſacrifice, and ſervices, are a ſtanding monument. If Cain forfeited happineſs, it was his own fault.) Only we are to conſider, that in purſuance of this agreement with God, the *Logos* acted ever after as the Patriarch and Patron of men, in relation to the ends of his Divine

(*z*) Pſal. xl. 6. Iſa. l. 5, 6. (*a*) Heb. ii. 7. Phil. ii. 6, 7, 8.
(*b*) Heb. x. 5, 7. (*c*) Prov. viii. 23. St John xvii. 2.
(*d*) Idem iv. 34.

Divine Government. So that as he ruled all men by a *general Logocracy*, he erected one over the Jews in conſequence of a general apoſtacy, that began to overſpread the world in Abraham's time; and which came to be fixed afterwards in the days of Moſes.

We farther ſee, it was in purſuance of this Agreement with God, that the *Logos*, who had acted ſo long as the Patron and Patriarch of men before his Incarnation, by virtue of his promiſe and engagement to become incarnate; did in the "fulneſs of time," take upon him our nature, ſo as to become a real man.

We are alſo to conſider particularly, that as the *Logos* agreed to become the Patriarch of mankind, ſo the Father expreſsly ſtipulated and agreed, that he ſhould have a *ſpecial ſeed* and ſpiritual poſterity, that ſhould derive their original, as ſuch, not from the firſt Adam; but from him, the true Adam and Patriarch of men. Therefore we are aſſured, that when (*e*) "he ſhould be bruiſed, and made an of-"fering for ſin, he ſhould ſee his Seed, and "prolong his days; and the pleaſure of the "Lord ſhould proſper in his hand:" that is, whatever God took pleaſure in, ſhould flouriſh under his Management. *This ſeed* are thoſe who are born ἄνωθεν, *from above;* or, as

(*e*) Iſa. liii. 10.

we render the word, (*f*) " ſuch as are born" not only of " water," by being baptized, but of " the Spirit" alſo; as being regenerated. Theſe are called (*g*) " Elect according to the " foreknowledge of God the Father, through " ſanctification of the Spirit, unto obedience; " and ſprinkling of the blood of Jeſus Chriſt:" and they are alſo deſcribed as thoſe (*h*) " that " are born not of blood, nor of the will of " the fleſh, but of God:" and of ſuch this character is given, (*i*) " Whatſoever is born " of God doth not commit ſin, for his ſeed " remaineth in him; and he cannot ſin, be- " cauſe he is born of God."

From theſe things, as it will we think unanſwerably appear, that one and indeed the *firſt* Office aſcribed to our Saviour is that which we know no name ſo expreſſive of, as that of *Patriarchal;* ſo likewiſe, that it is of a greater latitude than can fall under any, or indeed all the Offices that are commonly aſcribed to Chriſt. It will rather appear, that the Patriarchal Office includes all theſe three: *viz.* his *Kingly*, *Prieſtly*, and *Prophetical*. For as the firſt two belonged of old to the Head of a family, as his birth-right; ſo it became him to be a *Prophet* too, in the general ſenſe of the word, that he might teach and inſtruct thoſe that

(*f*) St John iii. 5.
(*g*) 1 Pet. i. 2.
(*h*) St John i. 13.
(*i*) 1 St John iii9.

that were under him: which was part of (*j*) Abraham's valuable character. Of old time the eminent Patriarchs were even endued with a prophetical ſpirit alſo in *a ſtrict* ſenſe, as appears in the inſtances of Noah, Abraham, Iſaac, and Jacob; who thus *bleſſed their ſeed.* But it might be here ſhewn how all the ancient Patriarchs, and they who are reckoned in this claſs, were *typical* of *Chriſt*: ſuch as Adam, Seth, Enoch, Methuſelah, Noah, Shem or Melchiſedeck; (or both if they are different perſons) Abraham, Iſaac, and Jacob.

But let it ſuffice to obſerve, that though ſome of theſe were Patriarchs in a more proper ſenſe than others, as being the firſt heads of new families; *viz.* Adam, Noah, and Abraham: yet all of them equally acted as Patriarchs; though we have not ſo large an account of ſome, as of others. Of Adam little is ſaid; but we may juſtly conclude that he officiated as Prophet, Prieſt, and King: and we reaſonably judge the ſame of Seth, Enoch, and Methuſelah. But it is plain, that Noah acted not only as Prince, but as Prieſt in offering ſacrifice; and as Prophet in bleſſing his ſons prophetically. The patriarch Melchiſedeck, the moſt illuſtrious Type of any as to Chriſt's patriarchal office, was not only "King of Righteouſneſs," as his name ſignifies,

(*j*) Gen. xviii. 17, 18, 19.

fies, and "King of Salem, or Peace;" but "Prieſt of the moſt High God." That he was the great Prophet of God alſo in thoſe days, appears from his *bleſſing Abraham:* and that in a prophetical ſtrain too.

We have already obſerved, that in the Patriarchal office of Abraham, Iſaac, and Jacob, the Prophetical office, as well as Prieſtly and Regal power, were included: and the ſame may be ſuppoſed as to the twelve ſons of Jacob, who are ordinarily called the twelve Patriarchs. It was not until the time of Moſes, that the Prieſthood was taken from the firſtborn; and fixed in the (*k*) tribe of Levi: and that the Kingly and Prophetical Offices were adjudged to belong to any whom God pleaſed thus to honour, of what tribe ſoever they were deſcended.

Thus from the inſtances of all thoſe who were properly Patriarchs; we may ſee that the prophetical, prieſtly, and regal office, are included in the *Patriarchal*, as the proper *genus*. Much more then is it ſo in relation to Chriſt. It may therefore be juſtly wondered at, that no mention ſhould be made of Chriſt's Patriarchal office in any of our Bodies of Divinity to this day; when both the name Father, and the deſcription of his Office as Father

(*k*) Numb. iii. 12, 41. 45. and viii. 18.

ther or Patriarch, are ſo plainly aſcertained in ſcripture †.

2. Chriſt may be conſidered as the great Legiſlator or Lawgiver, and his Office therefore as legiſlative or legiſlatorial. He is expreſsly ſo called: for it were eaſy to prove, that theſe words relate to him; and our Saviour himſelf confirms it; as we have ſhewed at large in the firſt book of Chriſtology.

In the preceding book it has fully and at large been proved, that it was our Saviour, as he was the *Logos* or *Shechinah*, who gave Law of old both to the world in general; and to the Jewiſh Church in particular.

We have likewiſe juſt ſhewn ſufficiently, though briefly, that Chriſt was as really and truly a Legiſlator in a *ſpiritual* ſenſe, as Moſes was in a *political* one: and conſequently the Goſpel is as properly a Law as the Moſaical, though not in the ſame ſenſe.

So all that we intend to do farther is, to compare the two Legiſlators, as the one is a *type* of the other †.

1. Moſes was marked out as the peculiar care of heaven: and as one deſigned for eminent ſervice, when he was expoſed to ſuch great danger in his infancy. In like manner our Lord Jeſus was eminently expoſed to danger by Herod's deſign: and as remarkably eſcaped

† No. 19. Part II. † No. 20. Part II.

eſcaped his fury, by Joſeph's being divinely admoniſhed to flee with him to Egypt.

2. Moſes was the moſt learned perſon that we read of under the Old Teſtament Diſpenſation, excepting Solomon, who exceeded him in relation to moral and natural knowledge; however Moſes exceeded him as to the knowledge of the Laws of God, and ſeems to have been acquainted with other Sciences above him: for he was educated in all the learning of the Egyptians; who were then the moſt enlightened people in the world. And ſurely our Lord exceeded all the Sages, Philoſophers, and Rabbis that ever lived: inſomuch that he was able at twelve years of age to confound the Jewiſh doctors. He knew all things, and never therefore did any man ſpeak like him. In this indeed Moſes and he differed; that Moſes had his learning from education; whereas our bleſſed Lord was never taught by man, but had all his learning immediately from God. However, as all the divine knowledge of Moſes was alſo from God, who ſpake to him upon mount Sinai, he may juſtly be made a Type of Chriſt in this, who ſaid and did all by ſpecial commiſſion from his Father.

3. Moſes was raiſed up in an extraordinary manner, and ſent forth by a peculiar election, call, and commiſſion, to be the Saviour and Deliverer

Deliverer of Iſrael; by bringing them out of Egypt, and the houſe of bondage. For which end he was empowered to work Miracles, for the Confirmation of his miſſion: that he might encourage, ſecure, and govern Iſrael; and confound their enemies.

In like manner was our Lord Jeſus ſent forth and commiſſioned, to deliver and ſave his people from *ſpiritual* bondage; and everlaſting miſery. In order to this, he confirmed his Miſſion by many and great Miracles, above what were wrought by Moſes; and all the prophets.

4. Moſes, when ſent forth to be the Saviour of Iſrael, had an extraordinary Name given him, *viz.* that of *God by Delegation*, as he was to act in God's ſtead. (*l*) "Aaron ſhall be to "thee inſtead of a mouth, and thou ſhalt be "to him, inſtead of God. (*m*) And the Lord "ſaid unto Moſes, See I have made thee a God "to Pharaoh; and Aaron thy brother ſhall "be thy Prophet." Now that this name was given to Moſes, ſo as it was never to any mere man, reſpected his *Office* as a Divine Legiſlator.

So that in this he is the only Type of Chriſt, the Great Legiſlator, who is the (*n*) "one "Lawgiver, able to ſave and to deſtroy." (Chriſt is directly meant here from comparing

(*l*) Exod. iv. 16. (*m*) Idem vii. 1. (*n*) St James iv. 12.

ring theſe words with our Lord's: and in like manner the prophet Iſaiah meant the Meſſiah, when he ſays, (*o*) "The Lord is our Judge; "the Lord is our Lawgiver, the Lord is our "King: he will ſave us." For he that conſiders the context as far back as the firſt verſe of the xxxii. and alſo to the end of the xxxv. chapter, will plainly perceive that the Prophet is all along ſpeaking of the Meſſiah, and his kingdom). But to return, Moſes had this name given him relatively to his *Legiſlatorial Office*, and the *Executive Power* that was lodged in him: being thus a peculiar Type of Chriſt; who was to be, in a proper ſenſe, what Moſes was only figuratively and imperfectly.

5. Moſes was faithful in God's houſe, as a Servant, in ſeeing that all things were done according to (*p*) God's will: and whatever God revealed he took care ſhould be done, both as to things Moral, Ceremonial, and Political.

In like manner our Lord Jeſus has (*q*) faithfully given us an account of his Father's Will, concerning what is to be believed and practiſed by his people, under his New Oeconomy and Diſpenſation.

6. Moſes laid the foundation of the Jewiſh Polity, by inſtituting (*r*) "Twelve men, as Prin-

"ces

(*o*) Iſa. xxxiii. 22. (*p*) Heb. iii. 2.
(*q*) Heb. i. 1, 2. &c. and iii. 2, 6. (*r*) Numb. i. 4.

" ces of the Tribes," by God's command; and (*s*) " Seventy Elders." In theſe two Colleges, it was plainly the deſign of God and Moſes, to lodge the *Legiſlative Power:* or, to ſpeak more properly, *Juridical* or *Judicial* Power, as Guardians and Expoſitors of the Laws. By this controverſies of that kind were to be decided; and all queſtions this way reſolved: the *Executive Power* being left to Joſhua; and ſuch other Rulers as God ſhould from time to time raiſe up.

So our Lord Jeſus acted alſo, when he choſe *Twelve Apoſtles*, in alluſion to the (*t*) φυλαρχοι, or *Heads* of the *Tribes;* together with *Seventy Diſciples* or *Elders:* that it might appear He was the true Antitype of Moſes, the Legiſlator of the Jews.

7. Moſes did not only inſtitute what related to the National Conſtitution of Iſrael in general; but he alſo particularly appointed whatſoever related more immediately to the *Sovereign* of Iſrael; (who was no other than God, or to ſpeak more properly the *Logos*), as to his *Palace* which was the *Temple;* his *Revenue*, and the maintenance of his *Houſehold:* in adjuſting the number and method of the *Sacrifices* and *Oblations;* with all the appurtenances of his Table and Houſe: *viz.* bread, incenſe,

(*s*) Numb. xi. 16, 24, 25. (*t*) St Matt. xix. 28. St Luke xx. 30.

cenſe, light, &c. together with the houſehold-Officers, who were the *Prieſts*. Of theſe there were three ranks; the *High* Prieſt; the inferior *Aaronical* prieſts, and the *Levites* their Servants.

In reference to which conſtitution, our bleſſed Lord devoted himſelf to act the part of *Univerſal High Prieſt*, to ſuch perfection, as to centre the whole prieſtly order in himſelf: being the (*u*) "Prieſt for ever after the "order of Melchiſedeck." However the Aaronical Prieſthood and Levitical Service, were an adumbration of the (*v*) Prieſthood, and Service of Chriſt: who being to put an end to that imperfect and ſubſervient Conſtitution, was pleaſed to comprehend all in himſelf. For it is derogatory to the perfection of Chriſt's prieſthood, to ſuppoſe that there are (*w*) any prieſts or prieſthood after him: as we ſee in all the reaſoning of the Apoſtle in the Epiſtle to the Hebrews.

8. Moſes did not only appoint *Officers* over Iſrael, but he gave them *Laws* likewiſe.

In like manner is *Jeſus Chriſt* our Lawgiver, under the Goſpel Diſpenſation. He has abrogated what was typical and ritual under the old Oeconomy: but what was binding and moral he has given forth in a new Edition;

(*u*) Heb. v. 4, 5, 6, 10. (*v*) Idem viii. ix. x,
(*w*) Idem ix. 8, 9, 11, 14. &c. x. 1, 5, 10.

tion; with a new Explanation; and by a new Authority. Therefore he ſat down upon a mountain, (in alluſion to the giving of the Law from one), and having pronounced the Bleſſings of the New Teſtament, correſponding likewiſe to the Bleſſings pronounced from mount Gerizim; he adds, (*x*) "think not "that I am come to deſtroy the Law, or the "Prophets. I am not come to deſtroy, but "fulfil, *&c.* Whereas therefore it hath been "ſaid of old, Thou ſhalt not kill, *&c.* I ſay "thus unto you," *&c.* It is plain that our Lord acts in all this as the antitype of Moſes. This is the more conſpicuous from the *circumſtances* attending this memorable publication of the New Law. It was after our Lord's conqueſt over Satan, and his temptation in the wilderneſs; which reſembled Iſrael's coming out of Egypt, and from the houſe of bondage; and their conqueſt over Pharaoh. It was after he had called his diſciples, which bears a reference to Moſes chooſing Rulers under him to judge the people, in compliance with (*y*) Jethro's advice, which was before the giving of the Law. It was likewiſe after Chriſt had begun (*z*) to preach publicly, and to confirm his miſſion by miracles.

Beſides it is to be obſerved, that Moſes gave the

(*x*) St Matt. v. vi. vii. (*y*) Exod. xviii. 19. compared with xix. and xx. (*z*) St Matt. iv.

the Law from the mount, Aaron and his ſons and the Elders of Iſrael being next him, and all the people below. And thus our Lord was ſeated alſo on the mountain; his diſciples being next him, and the multitude below them.

Theſe correſponding particulars being obſerved, let us act to Chriſt, our Legiſlator, as the Jews did to Moſes, and ſay with them, (*a*) "All the words which the Lord hath ſaid, "will we do." And as the Jews uſed to end all their diſputes with this concluſion, 'Come 'let us turn to the *Law*, and the Teſtimony: 'what ſaith Moſes in this caſe? Let his au-'thority decide the matter:' So let us Chriſtians ſay, 'Come let us conſult the *Sacred O-'racles* of *Chriſt;* what ſaith our Lord? Let 'us know his mind; and we ſhall reſt ſatisfi-'ed.' The moral Duties are indeed the ſame in ſubſtance under both diſpenſations: but it is new to us, becauſe given out in a new Edition as was ſaid before, and with a new Expoſition; in order to a new improvement: and all this by a new Sanction and Authority. Therefore when it is ſaid by Chriſt, (*b*) "A new commandment I give you, that you "love one another," we are told that "this is "not a new commandment, but an old one "from

(*a*) Exod. xix. 8. and xxiv. 3. (*b*) St John xiii. 34. 2 St John v.

" from the beginning." So that the Law is both Old and New; old as to the matter, and new as to the *authority*, and *ſanction*. We are not therefore now to obey any precept as given by Moſes, but as promulgated by Chriſt; who is the only Legiſlator of Chriſtians.

9. Moſes was King, or Supreme Magiſtrate, under God, over Iſrael in his time: for though he never aſſumed that title, ſeeing God, in his days and afterwards, (till Saul's time) did wholly, and in all reſpects appropriate it to himſelf; yet he had all that *Executive* power above the Legiſlative, that ever any Supreme Ruler of Iſrael afterwards could juſtly pretend to.

In this reſpect he was alſo a Type of him, who was born and ſent into the world, that he might be a *King:* not indeed in a *political*, but *ſpiritual* ſenſe; " for his Kingdom is not of this " world," as he himſelf declared, " in that good " confeſſion which he witneſſed before Pon- " tius Pilate."

10. Moſes was a *temporary* (*c*) *Mediator* between God and Iſrael. In which certainly our Lord is typified eminently by him, who in a true and ſpiritual ſenſe is the " Mediator " between God and Man." He is that (*d*) *Prophet*, whom God promiſed to raiſe up as another

(*c*) Gal. iii. 19. Heb. viii. 6. (*d*) Deut. xviii. 15, 18. compared with Acts iii. 22. and vii. 37.

another Moſes, to do that fully and for ever, which he did for a time imperfectly.

11. Moſes was the great *Interceſſor*, and *Advocate* for Iſrael; and which appeared conſpicuouſly in two inſtances. The firſt was when Iſrael (*e*) having ſo provoked God, that he was ſeemingly reſolved to deſtroy them wholly, and had actually threatened to do ſo; Moſes earneſtly interceded for them, and prevailed. The other inſtance is that of his pleading for Iſrael, with his (*f*) hands lifted up, when they were fighting with Amalek.

Now, as in the general Moſes was a Type of Chriſt, the great Advocate; ſo particularly in theſe two eminent inſtances of the prevalency of his Interceſſion: for had not Chriſt interceded for loſt man, in the Covenant of Redemption, God in juſtice had deſtroyed the whole human race: but the promiſe of "the "Seed of the Woman," by virtue of which mankind was continued, being at length fulfilled; the wrath of God was averted; and his favour procured for fallen creatures. Is it not alſo by virtue of Chriſt's Interceſſion to God, that his ſaints here obtain victory over their enemies, who otherwiſe would prove too hard for them?

12. Moſes led the people to the borders of Canaan; and gave them poſſeſſion of part of it:

(*e*) Numb. xiv. 11, 12, 20. (*f*) Exod. xvii. 9.

it: and then left Joſhua behind as his delegate, to bring them actually into the poſſeſſion of the whole country.

Even ſo our bleſſed Lord conducts his people to the borders of the heavenly Canaan; which he deſcribes and points out to them, and gives them poſſeſſion of part of it; as a pledge and aſſurance of the whole: giving them moreover the earneſt of his Spirit, in the Operations and Graces of it. This Spirit (he being now in heaven) he ſends down to aſſiſt *us;* particularly in rooting out our Canaanitiſh luſts: (as well as to enable the *Church* in general to conquer all its enemies) that we may go over into the good land, to poſſeſs it fully, and for ever.

In all theſe reſpects it is plain, that Moſes the great Legiſlator of the Iſraelites, was the eminent Type of Chriſt, the greater Legiſlator of Chriſtians. Hence we may underſtand the meaning of that remarkable prediction already mentioned, but worthy again of notice, becauſe ſuch account is made of it by the (*g*) Apoſtle Peter and the Proto-martyr (*h*) St Stephen. The words of God, as recorded by Moſes are theſe, (*i*) "The Lord thy God will raiſe up "unto thee a Prophet, from the midſt of thee, "of thy brethren, like unto me: unto him ye

(*g*) Acts iii. 22. (*h*) Ibid. vii. 37.
(*i*) Deut. xviii. 15, 16, &c.

" ſhall hearken: According to all that thou " deſiredſt of the Lord thy God in Horeb, in " the day of the Aſſembly: ſaying, Let me " not hear again the voice of the Lord my " God; neither let me ſee this great fire, that " I die not. And the Lord ſaid unto me, " They have well ſpoken what they have ſpo- " ken, I will raiſe them up a prophet, from " among their brethren, like unto thee; and " I will put my words in his mouth; and he " ſhall ſpeak unto them all that I ſhall com- " mand him," &c. We muſt remember that it is a Typical likeneſs here meant, *viz.* a likeneſs of *ſimilitude*, but not of *equality:* for the Type muſt ever fall ſhort of the Antitype, as the ſhadow falls ſhort of the ſubſtance †.

* 3. Chriſt may be conſidered as the *Grand Executor* of the Father's Will; or as his *Chief Miniſter of State:* and his *Office*, therefore, as Executive as well as Legiſlative.

In all human Conſtitutions that are tyrannical, care is taken not to lodge the Legiſlative and Executive power in the *ſame* hands: but ſo to ſettle the Government that the one may be a check upon the other; for fear of miſchievous conſequences. But there is no need of any ſuch precaution here.

It pleaſed the Father, to conſtitute and appoint

† No 21. Part II.

* P. 598. Chr.

appoint Chriſt, not only Legiſlator to his Church, but to anoint him alſo to be (*j*) "King upon his holy hill Sion;" to put his laws into execution. He was given therefore to be (*k*) "a Leader and Commander to the "people," in order to reſtore (*l*) "Liberty to "the Captives; for (*m*) all Power is given un- "to him both in heaven and earth." Chriſt himſelf *witneſſeth* this before Pontius Pilate: which made him, by an all-ruling providence, put this Inſcription over him when upon the Croſs, in all the three learned and famous Languages. Hence the conſtant deſignation of the Goſpel in the Evangelical hiſtory, is that of the *Kingdom of God*, or *Kingdom of Heaven*, a phraſe that never denotes the ſtate or place of Glory: and which is ever called ſimply *Heaven*, or the *third Heavens*, or *Paradiſe*. It may be proper to illuſtrate this part of Chriſt's Office as we have done the other two, by running a parallel between our Saviour, and *Joſhua*, as to the executive power; as between him and Shem reſpecting the *patriarchate*; and him and Moſes as to Legiſlation.

1. He was eminently ſo in his *Name*. Our Saviour ſeems plainly to be made the antitype of the ancient Jeſus or *Joſhua*, the great General of Iſrael, and Succeſſor of Moſes: whoſe

(*j*) Pſal. ii. 6. (*k*) Iſa. lv. 4. (*l*) Ibid. lxi. 1.
(*m*) St Matt. xxviii. 18.

firſt name was *Oſhea*, which Moſes changed into *Jehoſhua*, which by abbreviation is *Joſhua*, and in the Syriack dialect is *Jeſus*. Oſhea ſignifies a *Saviour*; which Moſes conſidering, and foreſeeing how eminent a Type he would be of the Great Saviour, and how providentially this name therefore had been given him; reſolves to make this more conſpicuous by adding to his name *Jod*, the firſt letter of the Hebrew word *Jehovah*; and calls him *Joſhua*: or one that ſhall eminently prefigure the Divine Saviour. And as Oſhea ſignifies a Saviour, and Jehoſhua, "he ſhall ſave;" ſo we have in theſe put together almoſt the whole of the (*n*) Angel's words, "Thou ſhalt "call his name Jeſus; for he ſhall ſave his "people from their ſins."

2. Joſhua was a Type of Chriſt not only in his name, but in his *Office* and Work, which that name denotes.

The firſt Jeſus or Joſhua, was, by God's appointment, ſet at the head of the people Iſrael, when in a wilderneſs ſtate; in order to command their armies; and to introduce them into the land of Canaan.

The laſt and great Jeſus was ſet apart, appointed, and commiſſioned to gather to himſelf the diſperſed true Iſraelites, from among all Nations; to lead, command, and ſave them: and

(*n*) St Matt. i. 21.

and bring them into the *heavenly* Canaan. (*o*) "The ſceptre was not to depart from Ju-"dah until this Shiloh ſhould come, to whom "the gathering of the Nations was to be."

3. The firſt Jeſus ruled Iſrael by Officers of God's inſtitution;—and ſo does our Jeſus: (*p*) "for the Lord is our Judge, the Lord is "our Lawgiver, the Lord is our King: he "will ſave us. (*q*) And Chriſt gave ſome "Apoſtles, ſome prophets, &c. (*r*) And if "he ſhall neglect to hear them, tell it to the "Church, &c. Whatſoever ye ſhall bind," &c.

4. The firſt Jeſus was made the Inſtrument of deſtroying the Canaanites; and other enemies of Iſrael. The true Jeſus, or Saviour, reſtrains, over-rules, and at laſt fully conquers and deſtroys, all his, and his peoples enemies. (*s*) "He breaks them into pieces, as a pot-"ſherd is broken by a rod of iron." And at length (*t*) "He will be revealed from heaven, "taking vengeance on them that know not "God, and that obey not the Goſpel."

5. The firſt Jeſus corrected and puniſhed ſuch of the people as tranſgreſſed God's commands and precepts, as he did (*u*) Achan.—

(*o*) Gen. xlix. 10. (*p*) Iſa. xxxiii. 22.
(*q*) Epheſ. iv. 11, 12, &c. (*r*) St Matt. xviii. 17, 18, &c.
(*s*) Pſal. ii. 9. (*t*) 2 Theſſ. i. 8, 9.
(*u*) Joſh. vii. 25.

So does our bleſſed Jeſus correct his people for their Sins: (*v*) "As many as I love I re-"buke and chaſten: be zealous therefore, and "repent."

6. Joſhua of old was deeply concerned for God's honour, and therefore gave the people as at other times, ſo eſpecially his *laſt* pathetical advice and exhortation.—And what pains *our* Jeſus has taken to have us perfectly acquainted with his Father's Will, may be ſeen in the Hiſtory of his Life and Diſcourſes: particularly his final, lofty, and ſolemn addreſs, (*w*) "Now is the Son "of man glorified," &c. concluding with that admirable prayer, (*x*) "Father the hour is "come, keep through thine own name," &c.

7. Joſhua did not only lead the people into Canaan, but *ſettled* them there, and diſtributed the land to them by Lot, as God gave direction."—So our bleſſed Jeſus did not only lay a foundation for our being poſſeſſed of *Heaven*, by his Death and Satisfaction, but is (*y*) gone himſelf to heaven; to bring us thither alſo; and give us full poſſeſſion of it †.

* HAVING before mentioned Chriſt's being Prieſt as well as King, I ſhall take occaſion to look back upon the Patriarchate, which has been

(*v*) Rev. iii. 19. (*w*) St John xiii. 31. and xiv. xv. xvi.
(*x*) Chap. xvii. (*y*) Heb. xi. 6. Rev. xxii. 12.

† No. 22. Part II. * P. 607. Chr.

been fixed as the *Genus* of the three uſually aſſigned parts of Chriſt's office, *viz.* the prieſtly, prophetical, and regal. As for the regal, though it be included in it *de jure*, yet it was proper to conſider it diſtinctly under the notion of the Executive power; becauſe as ſuch it bears a reference not only to the Patriarchate, but legiſlation: and though Legiſlation itſelf may be ſuppoſed to coincide with prophecy in the notion of its being the ſame with teaching; yet ſince teaching is too general to ſpecify legiſlation, and prophecy, in the proper ſenſe of the word, is not only too ſtrict and limited to denote it, but altogether foreign from the idea of Legiſlation; it was thought neceſſary to conſider Legiſlation apart.

As to the three parts of the Patriarchate, *viz.* the kingly, prieſtly, and prophetical offices, as they are uſually called; ſo much has been ſaid by Divines already, that we cannot be ſuppoſed to add any thing new. This obſervation is only made that they anſwer to the threefold bar which is interpoſed ſince the fall, between God and us, *viz.* ignorance, guilt, and impotence. For Chriſt's prophetical office is deſigned to reſtore *knowledge* to us; his prieſtly office to atone for us, in order to our being *pardoned*, and accounted righteous; and his kingly office to make us *holy*, and

and keep us *obedient:* in which three ſtands the image of God, when again formed; or copied and drawn over again upon the ſoul.

If farther we conſider Chriſt with reſpect to the end of his Apoſtleſhip or Miſſion, which was to ſave Sinners, he comes thus juſtly under the name and notion of a Saviour; to which that of Redeemer is equivalent: excepting that it denotes alſo the method wherein he ſaves us. If again we conſider Chriſt's office and undertaking with reſpect to the execution of it; as he acted by commiſſion from God, for the great end of our ſalvation, in concert with the promoting of God's honour; we are thus directed to conſider him as acting an intervenient, or middle part between God and man.

Now in order to be this Mediator in a proper and complete ſenſe, he muſt be ſuppoſed to have right to repreſent us as our great Patriarch, and conſequently to act for us as prophet, prieſt, and king; and ſince he was to rule us in order to ſave us, therefore he was obliged not only to reveal God's mind to us as Prophet; to atone for us as Prieſt; and to conquer our enemies as King; but alſo to give us Laws, as our Legiſlator; and then to ſee his laws when given put into execution, according to the ſanctions annexed of promiſes and threatenings.

From

From theſe hints it will be very eaſy to ſtate the notion of a Mediator in the general meaning of the word. It being one whoſe office, work, and buſineſs are to reconcile two or more perſons at variance; the work of Chriſt as Mediator is to reconcile God and man: for man having broken the covenant or law of friendſhip, which God made with him at firſt, thence followed neceſſarily a ſeparation and oppoſition.

But in order to underſtand the *ſcriptural* notion of a Mediator more clearly and fully, it will be of great uſe to give the reaſons why we hear nothing in ſcripture, of God's being ſaid to be reconciled to *us;* but only of our being reconciled to *him.*

It is certainly conſonant to reaſon and juſtice, that the offending party ſhould ſeek to be reconciled to the party offended; and though the party offended, out of a heigth of generoſity, ſhould ſue for Reconciliation, with the party that gave the offence; yet the nature of the thing itſelf, *viz.* Reconciliation in this caſe is ſuch, that ſtill it is proper to ſpeak in this ſtyle: becauſe for one to ſeek to be reconciled to another, properly denotes that the breach and fault is upon his part, who is ſaid to ſue for Reconciliation, or is ſaid to obtain it: whereas to ſeek that another may be reconciled to us, denotes no ſuch thing properly;

perly; but only goodneſs, love and generoſity in one, who though juſtly offended, is yet deſirous that the perſon offending, may be wrought upon ſo as to be reconciled again. Therefore the Scripture obſerves a juſt decorum this way; though I think this has never been obſerved by our Divines, with relation to the party offended, and offending, as may be ſeen (z) in many places. But here ſome may aſk, with the Socinians, if God be ſo deſirous to have us reconciled to him, what need then of a Mediator? It is anſwered, there is great need of a Mediator to accompliſh this deſign. God is willing, it is true, to have us reconciled to himſelf; but in ſuch a way as is conſiſtent with his Juſtice, Holineſs and Veracity. That therefore God might accompliſh his deſire and deſign of reconciling his people to himſelf, proper meaſures muſt be adjuſted, and laid down, which one every way qualified for the work muſt be intruſted with, and keep to. And accordingly Chriſt was ſent to become man, to fulfil the law, to endure the puniſhment, and to raiſe himſelf from death, that thus he might make peace through the blood of his Croſs: that this being done, God might reconcile all things to himſelf. For theſe two things are quite different, to be deſirous of Reconciliation, and actually

(z) St Matt. v. 23, 24. 1 Cor. vii. 10, 11.

actually to obtain it. Thus we find David earneſtly deſirous to ſee his Son Abſalom, and to have him reconciled to him; though this end was not reached, until (*a*) Joab found out a way of mediating between them.

We moreover ſee this in an inſtance, wherein God himſelf is concerned. (*b*) "My wrath "is kindled," ſays God, to Eliphaz, "againſt "thee and thy two friends," *&c.* and yet, notwithſtanding this, he profeſſeth himſelf willing to have them reconciled to him; and puts them upon the proper means to attain it. From whence we may obſerve, that Chriſt's Office and Work as Mediatior, were to lay a foundation for our being actually reconciled to God. This he did, by the merit of his perfect obedience and ſufferings: purſuant to which it is his labour of love to carry on the work of Reconciliation, by his Word, Grace, and Spirit.

THIS great and noble ſubject cannot be cloſed, without ſome Spiritual and Practical thoughts, which the conſideration of it will naturally ſuggeſt, upon a cloſe and ſober Review of it.

1. Let us learn in general from what has been ſaid, to value the Bible more. Oh! what rich mines are ſtill to be found in that Sacred

(*a*) 2 Sam. xiii. compared with xiv. 21, and laſt verſe.
(*b*) Job xlii. 7.

Sacred Treaſure. If ſuch a ſhallow underſtanding as mine is, has traced out ſome things ſo great and valuable, through the Divine Bleſſing upon ſtudy and pains; it may juſtly and naturally be concluded, that infinitely more remains behind of the rich Ore; could we be ſo happy as to hit upon the true veins where it lies. For it is not with the Sacred, as it is with the writings of uninſpired men; though never ſo acute, ſolid, and elaborate. The latter we may ſee to the bottom of, if we duly attend to the ſcope and connection: and therefore they judge exceedingly amiſs, who form their judgment of the ſenſe of holy ſcripture from the writings of men only; becauſe every material hint given in the Bible, kindles more: and no wonder, for the thoughts of God are infinite. And conſequently his Expreſſions of things, were we able to graſp them, though wrapt up in the words and language of men, would lead to proportionable conceptions and views. To thoſe who are of a contrary opinion, may juſtly be applied God's accuſation of the Jews, (*c*) "They have for-"ſaken Me, the Fountain of Living Waters, "and hewed out to themſelves ciſterns, even "broken ciſterns, that will hold no water." Therefore be perſuaded to ſtudy the Oracles of God more; for according to theſe we muſt be

(*c*) Jerem. xi. 13.

be judged at the laſt day. Praying, and waiting for the Divine Aſſiſtance, they will be found new: for ſo they will be to the Church of God to the end of the world.

From what has been ſaid, I hope ſome new light has been thrown upon ſeveral paſſages of Scripture, the underſtanding of which may lead our thoughts into the more profitable reading, and clearer underſtanding of a conſiderable part of the Bible: which otherwiſe muſt remain dark; and as to ſome things unintelligible.

2. We ſhall hence be able to form a better idea of thoſe expreſſions both of the Old and New Teſtament; and that part of the ſcriptural phraſeology which relates to ſuch appearances: for inſtance, when we read of God's being *Light*, or of his *dwelling* in *light*; of God's *face* and *preſence*; of his *Glory* and *Majeſty*; of mens *ſeeing theſe*, of good men entering into the *enjoyment* of *glory*; of their being denominated *ſaints* in *light*, and of their being of the *day*, and not of the *night*, &c.

And here it will be no unuſeful exerciſe to conſider the import of the moſt memorable places of Scripture we have attempted to elucidate; as it refers to practice. Thus when Chriſt is called "The Power of God, and the "Wiſdom of God," the following meditation ariſes. Perſons of a worldly mind cannot endure

dure the plainneſs and ſimplicity of the Goſpel. An earthly monarchy, and grandeur, and glory, occupy all their thoughts. They have no juſt idea at leaſt of a ſpiritual Saviour, and Redemption from ſin and eternal miſery. It is Cæſar, and not Chriſt, ſuch men admire. It is a paradiſe on earth, and not in heaven, they delight in. Chriſt therefore is a *ſtumbling-block* to them, as he was to the Jews of old.

There are others, who from Enthuſiaſm and Superſtition, are equally prejudized againſt the plainneſs of the Goſpel. Dreams, viſions, phantoms, traditional ſtories, tales and legends of unaccountable and ridiculous miracles, fill their brains; and make up a great part of their wild creed, and extravagant devotion. But as to both theſe deſcriptions of men, Chriſtianity is a *ſtumbling-block*; ſo there is another ſort, to whom it is *fooliſhneſs*, and matter of ridicule. Such are thoſe refined wits, who go by the name of *Deiſts* and *Unitarians*; who are ſuch admirers of the profeſſion of Euclid, that they can give their aſſent to no article of Faith, unleſs they have Mathematical Demonſtration for it. In this, are they not themſelves as ridiculous and chimerical as the others juſt mentioned: for is every thing indeed capable of the ſame ſort of proof? Now, ſays the Apoſtle, "We preach Chriſt crucifi-

"fied,"

" fied," to the carnal and ſuperſtitious " Jews " a ſtumbling-block," and to the wiſe Philoſophers of Athens and " Greece fooliſhneſs:" but to them that believe, whether Jews or Gentiles, " Chriſt the Power of God, and the " Wiſdom of God."

If the caſe be thus, let us look within our own breaſts, and conſider whether we have ever experienced Chriſt to be the *Power of God*, by renewing, ſanctifying, ſupporting, and comforting us; and the *Wiſdom of God*, by enlightening, directing, and encouraging us.

If not, fall in with Chriſt, his offers and propoſals. In order to which, reaſon thus with your own Souls. Is Chriſt the *Power of God*, ſurely then he is able to pardon all my ſins, to ſanctify my nature, to protect me againſt the power of temptations, and under all dangers; and to ſave me from Satan, and from ſin as to its nature, guilt, prevalency, and the miſery that follows. Is Chriſt the *Wiſdom of God*, ſurely then he is capable to *direct* me in all my ways; even under the moſt difficult and perplexing circumſtances; to *extricate* me out of them, by outwitting and confounding my enemies; or by over-ruling things for my advantage, by his Wiſe and Sovereign Providence: and moreover, to *teach* me by his Spirit whatever I ought to know: leading me thus into all truth.

And

And this carries me forward to the practical review of another paſſage mentioned. It is that where Chriſt calls himſelf the (*d*) *Way*, the *Truth*, and the *Life*. For hence it is eaſy to argue after this manner. Is Chriſt the *Way*, and the only way to the Father; and to the enjoyment of him, both here and hereafter? Oh! then let me chuſe this Way, and walk in it; even in that which Chriſt himſelf has (*e*) *conſecrated* for this end, "through the "veil of his fleſh," by his ſuffering for us. Is Chriſt the *Truth?* then let me ſtudy him more, and all truth as centring in him: (*f*) "reck-"oning all things but loſs and dung, in com-"pariſon of the excellency of the ſaving "knowledge of him; that we may win him; "and be found in him, ſo as we may attain "at length to the happy Reſurrection from "the dead." Is Chriſt the *Life?* then let me labour that (*g*) "when Chriſt who is our Life "ſhall appear, I may be like him, and appear "with him in glory:" and that I may be able, in the mean time, to ſay upon juſt grounds, "that (*h*) "for me to live is Chriſt;" and that (*i*) "the Life which I now live, is by "Faith in the Son of God, who gave himſelf "for me."

In

(*d*) St John xiv. 6.
(*e*) Heb. x. 20.
(*f*) Phil. iii. 7. &c.
(*g*) Col. iii. 4.
(*h*) Phil. i. 21.
(*i*) Gal. ii. 20.

In a word, would ye be ſecure from miſſing your *road* to heaven? Chriſt is the *Way*. Would ye be ſecure from damnable, hurtful, and dangerous errors and miſtakes? Chriſt is the *Truth*. Would ye be ſaved from eternal death and miſery? Chriſt is the *Life*: for he has promiſed by the aſſurance of his Spirit, to give us both (*j*) "Grace and Glo-"ry, and to with-hold no good thing from "them that love him, and diligently ſeek "him, and ſerve him."

Farther, when we read that eminent Teſtimony which John the Baptiſt gives concerning Chriſt, to prove his Pre-exiſtence againſt the Socinians; we cannot but immediately obſerve the noble ſpirit by which he was acted. He had perhaps the faireſt opportunity to ſet up for the head of a great party, that ever man had. Many were in doubt whether he was not the Meſſiah himſelf; ſo that he had a ſpecious pretence to have given it out by his diſciples, that he was indeed the ſame they expected under that character. But if that was too great, preſumptuous, and dangerous a ſtake to venture his reputation, and intereſt upon; yet he might juſtly own himſelf to be the *Elias* that was to come, as the Forerunner of the Meſſiah. But though this was a truth, as we know now from Chriſt's

(*j*) Pſal. lxxxiv. 11.

teſtimony, yet *proprio laus ſordet in ore*, John was too diſintereſted, and too modeſt to be his own herald: no, he ſcorned empty praiſe. His work was to debaſe himſelf; and ſound forth the praiſes of Chriſt. "I am not, ſays "he, the Meſſiah; "ſo far from that, he adds, "I am not worthy to be the meaneſt of his "ſervants, to ſtoop down and untie the latchet "of his ſhoes. In compariſon of him, I can "hardly call myſelf a man: and therefore all "that I can ſay of myſelf is, that I am the "voice of one crying in the wilderneſs, Pre-"pare for the reception of the Meſſiah, and "his kingdom: for he is already on earth, "and will quickly ſhew himſelf. I am from "beneath: but he is from above. I muſt de-"creaſe, but he muſt increaſe."

Oh let Miniſters and all men, but eſpecially thoſe that are moſt popular, and in greateſt eſteem and reputation for parts, learning, eloquence, holineſs, let all of them imitate this great man, and follow his noble example; as he is a pattern of faithfulneſs to his Maſter; humility in his words and actions; zeal for the honour of Chriſt; ſobriety of life; aſſiduity in promoting and carrying on the end of his miniſtry: and in his vehemence and pathos, in exhortations, reaſonings, and expoſtulations with his hearers; in order to reach theſe ends for their good and happineſs.

Thus

Thus alſo when we conſider that other paſſage, where Chriſt tells us, that (*k*) "he is "the Heavenly Manna," by which believers are fed and maintained in this wilderneſs ſtate, it is natural to reaſon with ourſelves thus. Is Chriſt the only Bread, ſuitable to a *ſpiritual* and *immortal* ſoul, as being heavenly and eternal? Is he to be preferred before all the fleſh-pots of this Egypt, from which he came to deliver us? And ſhall we hunger and thirſt no more if we truly feed upon him by Faith? Oh then let us do ſo believingly and conſtantly: then ſhall we travel through this wilderneſs, without being faint or weary; and without having our garments or ſhoes wax old. Then ſhall the water from above fill the pools we dig, while we travel through the dark and loneſome valley of *Baca*, towards Sion. Then ſhall we find him to deſcend conſtantly, as we need him, round about our tabernacles. And then ſhall we find him following us, as the Water from the Rock of old whereſoever he directs us. For he is, by the Father's peculiar deſignation and appointment, ſent down to us to be both food and raiment in a ſpiritual ſenſe: and we are ſure that none can cure, nouriſh, ſtrengthen, and ſave us, beſides this *Arm of the Moſt High*, that has exerted itſelf

(*k*) St John vi. 31.

in our behalf; and is ſtill ſtretched forth for our relief, comfort and ſalvation.

Let us therefore prize as we ought, this great and heavenly Gift, feeding upon it by a true and lively Faith, both as food and medicine. Let us conſtantly frequent the opportunities of converſing with him alſo; that we may have him both as a Table ever ſpread to us in this wilderneſs; and as the Maſter of the Feaſt, treating and regaling us as his gueſts.

To add one inſtance more of this kind, *viz.* the next paſſage of Scripture whence the Preexiſtence of Chriſt has been proved: and in his own words. (*l*) "I came forth from the "Father, and am come into the World; again, "I leave the World, and go to the Father." Hence we cannot but obſerve, that Chriſt's coming into the world is the Foundation of Chriſtianity: and alſo his Aſcenſion into heaven, to manage our concerns, and prepare for the good Chriſtian's reception there. This is the great ſtay and ſupport of our ſouls in relation to Life, Death, and Eternity. Hence it is, that as with pleaſure and ſatisfaction we look *back* upon what Chriſt did for us, when in this world, ſo with the greateſt joy we look *upwards* to heaven where Chriſt is at the right hand of the Father interceding for us; and *forwards* to our own diſſolution at Death, in order

(*l*) St John xvi. 28.

order to be thus carried up to our Saviour; and to the Reſurrection, and Day of Judgment, when our Salvation ſhall be fully and for ever completed.

3. Enough it is preſumed, has been ſaid to convince every impartial ſtudent of Truth that Chriſt did not only pre-exiſt before his Incarnation, (nay before the Creation of the world) but was indeed *God, in the proper ſenſe of the word.* To this end it was proved, that he is *Jehovah*, the *true God*, and *Life Eternal*, the *Sovereign* of *Angels* and *Men*; the *Great God* who *has appeared* as *Saviour*; and will appear *again* as *Judge* of all: and the *Supreme God over all, bleſſed for ever.*

If Chriſt be *Jehovah*, the *True God*, and the *Great God*, ſhall we not honour, fear, love, and obey him? And ought we not accordingly to worſhip him, truſt in him, and be grateful to him for all his benefits? For canſt thou, O unbelieving or impious man, make thy cauſe good againſt God? Can thy cunning elude his infinite Knowledge? Or can thy power reſiſt and defeat Omnipotence? Or how canſt thou hide thyſelf from him who is every where? Or when ſhall he ceaſe to puniſh thee when thy ſoul is immortal; and he himſelf is eternal? What remains then for thee, but to make thy Peace with thy Saviour, and

Judge; and to be true and faithful to him who is thy God and Sovereign.

Neither can any of us be ſo very fooliſh as to believe that a ſimple knowledge of the Articles of our Creed; or a Faith barren and without works, can ſave. Has not our Lord told us how the inquiries of the laſt Grand Aſſizes will be made? ſuch as, How have ye laid out and improved your talents? What have ye gained by them? Have ye fed the hungry, clothed the naked; encouraged and ſupported the afflicted? In a word, will not the principal, the comprehenſive, the determining queſtion be, What have we done for our Divine Maſter and merciful Benefactor; and for his People and Intereſts?

4. If then the conſideration of Chriſt in a more abſtracted ſenſe be ſo improveable, his Relative connection, his Office as he was the Creator, and as he is the Governor and the Ruler of the World and Church muſt be more ſo.

If Chriſt be the Creator of the World and Mankind; if in their formation, we ſee diſtinct proofs and unanſwerable demonſtrations of his Eternal Power and Godhead; and no leſs conſpicuous Manifeſtations of an infinite Wiſdom in the contrivance of the whole, and of every part of his Creation; we muſt hence deduce

deduce our inexpreſſible obligations to the bleſſed Jeſus, as our Creator. Did he not, beſides the wonderful mechaniſm of our bodies, make us rational and intelligent beings, and place us at the head of this lower Creation? Are we not peculiarly bleſt with the cleareſt and brighteſt Diſcoveries of the mind of God reſpecting our real Happineſs both now and for ever? Is it not a Mercy never enough to be admired and celebrated, that above all, and for the ſake of all, he has made "the know-"ledge of the Glory of God manifeſt to us; "and to ſhine upon us in the face of Jeſus "Chriſt?"

In ſhort, are not Chriſtians in general under more peculiar obligations than others, as being bleſt with knowledge, parts, and learning; greater degrees of faith, love, and activity in God's ſervice; better opportunities to be uſeful from the advantages of greater authority, and influence; or greater eſtate and ability to do good: of which though every man is judge for himſelf here, he ought to remember, that he muſt be accountable to the Supreme Judge hereafter?

From Chriſt being, as the *Logos*, the Creator of the world and men, they may ſee their ſecurity, who are his ſervants and followers. They are ſecure notwithſtanding the force and

and power, the ſubtilty and cunning, and the activity and induſtry of their enemies. They are ſecure, though ſtraits and troubles ſurround them, and their beſt ſupports be removed or fail. For he who is their Creator and Lord cannot die; cannot be deceived or defeated, in his ſupporting and managing their affairs; and in his pleading with his Father on their behalf. He can raiſe the World and Church to beauty, order, and peace, now as well as formerly. If he made the world at firſt out of a confuſed chaos, can he not reproduce his Church, though ſunk never ſo low? Can he not raiſe up new inſtruments as proper and fit for his ſervice, as thoſe he made uſe of for a while, and then laid aſide. Is it not eaſy for him to revive his Intereſts; and will he not certainly do ſo when (*m*) "the ſet "time to favour Sion is once come?"

Conſider farther, how wiſe and powerful he muſt be, that can manage all the Nations, Tribes, and Families of men, that live upon the face of the whole earth. There have been Monarchies that have extended their conqueſts ſo far, that they have been called, comparatively with others, Univerſal: but no Monarchy was ever in a proper ſenſe Univerſal but that of our Lord; who is indeed the Supreme Ruler

(*m*) Pſal. ciii. 13. See alſo xlvi. 1.

ler of mankind: for (*n*) "his Kingdom ruleth "over all."

And it deſerves our thoughts here likewiſe, that whilſt Princes frequently mount their thrones by fraud and treachery; and through blood and rapine: or if they poſſeſs them by hereditary right, or by a general choice; yet are guilty of ſome, and moſt of them of many evils, to preſerve what they have obtained; our bleſſed Lord is the direct reverſe of them all. For as he holds the Supreme and Univerſal Government of the world, by a Natural and Neceſſary Right; ſo he has laid the foundation of his Headſhip over his Church by his own Suffering for us.

To all theſe conſiderations one more may be added, *viz.* that as no Government can be happy, without the Divine Favour and Aſſiſtance; ſo none can ever attain to carry on Univerſal Empire, unleſs fully ſecured and poſſeſſed of God's approbation and concurrence, in order thus to manage the beſt of ends by the beſt of methods. Now it is certain and undeniable, that none can lay claim to this, in a full or proper ſenſe, but he whom the Father has ſet upon his Holy Hill Sion; and given the uttermoſt ends of the earth unto him for his Poſſeſſion: requiring and commanding

(*n*) Pſal. ciii. 19.

ing Princes, and perſons of all ranks and ſorts, to *honour him* even as they *honour himſelf*.

Oh! let us then remember, that it will go (*o*) "ill with all his enemies at laſt; for he "muſt reign till he has put all his enemies "under his feet." And upon the other hand, that (*p*) "it ſhall go well with the "Righteous;" for he will come again to reward his friends and ſervants. He did not only, as he tells us, (*q*) "riſe up early, "and ſend one Prophet after another un-"to his people;" but he alſo viſited them frequently himſelf, by various Appearances and Manifeſtations; (as we have abundantly proved) in order to direct, inſtruct, and ſave them. Thus he did not only in purpoſe and deſign, but actually and really, (*r*) "rejoice in "the habitable parts of the earth, and take "delight and ſatisfaction in dwelling a-"mong, and converſing with the children of "men."

Nay, ſuch was his concern, that to be further capable to ſave us, and to converſe familiarly with us, he was pleaſed to condeſcend ſo low, as to diveſt himſelf for a time of the ancient

(*o*) Iſa. iii. 11. (*p*) Ibid. 10.
(*q*) Jerem. vii. 35. (*r*) Prov. viii. 11.

ancient form of the *Shechinah*, wherein he had appeared: and to tabernacle, not in Light or in Angelical Nature, but in human fleſh, to ſet us a perfect pattern; to fulfil all Righteouſneſs; and finally to ſuffer for us. (*s*) "He being in the form of God, and counting it no Robbery to be equal to God; yet made himſelf of no Reputation, and took upon him the form of a Servant; and ſubmitted himſelf to the Death, even the death of the Croſs," *&c.*

By all this the peculiarity of his Love to us ſufficiently appears. I ſay to *us* conſidered as men; ſince he took not upon him the Nature of Angels but ours: as Chriſtians alſo, who are privileged above the Jews under the Old Teſtament. This is ſo much the more memorable, when we conſider that the Jews for a long track of time were the only proper, and as it were, (*t*) "The natural branches of the true Olive tree, in order to our being graffed in, who naturally are branches of the wild olive tree," how wonderful is this!

And though we are not favoured as the Jews were of old, who beheld the appearances of the *Shechinah*; yet we are come to a better Diſpenſation in all reſpects, as the Apoſtle has proved, as in all his Epiſtles curſorily, ſo particularly

(*s*) Phil. ii. 6, &c. (*t*) Rom. xi. 17, &c.

particularly in thoſe to the Galatians and (*u*) Hebrews, eſpecially the laſt. But though we have not ſuch Manifeſtations of the Shechinah as they had, yet we ſee *all* of them that are recorded, *mentally:* whereas they ſaw only *one* or *two;* and moſt of them no otherwiſe than we, that is from the relation of others. We ſee them alſo *fiducially*, or by faith, which is never ſhewn more honourably than when it is founded upon the bare Teſtimony of God, without any ſupport or evidence from ſenſe. Whence our Lord ſays to Thomas, (*v*) "Becauſe thou haſt ſeen me thou haſt be-"lieved, but bleſſed are they that have not "ſeen, and yet have believed. (*w*) Where-"fore he is indeed able to ſave them to the "uttermoſt that come to God through him: "ſeeing he ever liveth to make Interceſſion "for them."

Finally, it is incumbent on his followers to dedicate themſelves to Chriſt as their immediate Ruler and Governor, as well as Saviour; for he has paid the moſt valuable price for them upon this very account; in order to their glorifying God in their body and ſpirit; as being the Lord's and not their own.

To

(*u*) Rom. xii. 18, &c.

(*v*) St John xx. 29. (*w*) Heb. vii. 25.

To conclude thefore, with the ſame Apoſtle, "Let us walk ſo, that though we ourſelves "be on earth, our (*x*) converſation may be "in heaven: from whence we look for the "Saviour, the Lord Jeſus Chriſt; who ſhall "change our vile body, that it may be fa-"ſhioned like unto his Glorious Body; ac-"cording to the mighty working whereby he "is able even to ſubdue *all things* unto him-"ſelf." *Amen.*

(*x*) Phil. iii. 20. 21.

END OF THE FIRST PART.

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MUSEUM

PART II.

PART II.

No. I. *

WHAT the pool of *Bethesda* was, is not very material to be known. The name imports, that it was a place built for some benefit for the poor or diseased; for it signifies the *House of Mercy*. It was built with quinque-lateral porches or piazzas, for the use and convenience of unclean and infirm persons: and therefore, setting aside what the (*a*) Talmud says of a room in the Temple, called the Washing Room, or Chamber of Washers, (because there the inward parts of the sacrifices were made clean;) the notion of a (*b*) learned man as to this pool and the cures wrought in it, must appear very precarious; *viz.* that the putrid gore of slain beasts, should have the virtue to cure a man, (and but one man only) of *whatever disease he had:* and not the miraculous ministration of an angel.

* Book i. Page 11. (*a*) Dr Lightfoot's Prospect of the Temple. (*b*) Dr Hammond.

* But this is upon the ſuppoſition of the truth of an Angel's deſcending at a ſet time to put a ſanative virtue into the water: for two of the moſt ancient copies in the world, have nothing of this ſtory: *viz.* the *Cambridge* Manuſcript of *Beza;* and that which bears the mark of the Codex 1905 in the French King's Library. This account is given by Mr Lamy, in his Commentary, and Harmony of the Goſpels; as it was critically collated by Mr Boivin, the keeper of the library. I ſhall preſent the reader with the paſſage in both theſe, and alſo the vulgar copies; including in a parentheſis what is to be found in the laſt only.

" After this there was a feaſt of the Jews;
" and Jeſus went up to Jeruſalem.

" Now there is at Jeruſalem, by the ſheep-
" market, a pool, which is called in the He-
" brew Tongue Betheſda, having five por-
" ches.

" In theſe lay a great multitude of impo-
" tent folk, of blind, halt, and withered.—

[" Waiting for the moving of the water: for
" an Angel went down at a certain ſeaſon in-
" to the pool, and troubled the water. Who-
" ſoever then firſt, after the troubling of the
" water, ſtepped in, was made whole of what-
" ſoever diſeaſe he had.]

" And

* P. 13.

" And a certain man was there, who had " an infirmity thirty and eight years.

" When Jeſus ſaw him lie, and knew that " he had been a long time in that caſe, he " ſaith unto him, Wilt thou be made whole?

" The impotent man anſwered unto him, " Sir, I have no man, when the water is trou- " bled, to put me into the pool; but while I " am coming, another ſteppeth down before " me."

" Jeſus ſaith unto him riſe." *&c.*

Now if we read this paſſage according to theſe (two) copies, and ſuppoſe that what is in others concerning the Angel to be an interpolation; the whole of the paſſage ſeems to amount to this only—' That there was a me- ' dicinal fountain gathered into a pool, to ' bathe in: and the virtue of this being known ' and experienced, either the government of ' the Jews, or ſome charitably diſpoſed per- ' ſons, had erected a Building over it, with ' five porches, or rows of walks, for the bet- ' ter accommodation of thoſe infirm perſons ' who frequented thoſe waters for health's ' ſake: whence it was called in the Hebrew ' language Betheſda: that is, the houſe of ' *Mercy*, or *Charity*. There were ſervants or ' officers no doubt, appointed to manage the ' water, by pumping, or otherwiſe moving and ' troubling it; putting it, at certain times, in-

'to a fermentation, that it might better ex-
'ert its virtue, when ſuch a multitude came
'to receive benefit by it. Now our Lord ob-
'ſerving, that this poor man had neither
'ſtrength to put himſelf forward, nor any
'friend to aſſiſt him that way, takes pity up-
'on him, and cures him another.'

He that will be at the pains to conſider the *ſculpture* of the ancient copy in the French King's Library, given us by Mr Lamy, P. 657, will ſee the difference very remarkable between the ancient text, written in old capitals, which the learned call *Literæ quadratæ;* and what is added upon the margin, in letters of a later date: for what relates to the Angel, is on the margin only, in a different hand; and but indifferently written: the ink being coarſe, as well as the ſhape of the letters; and the Greek itſelf not very correct.

No. II. *

THE *Name* of God being that by which he is made known to men. *Chriſt* therefore may juſtly be ſuppoſed to deſign himſelf by this character, for thus he ſeems to be deſcribed of old. (*c*) "Behold I ſend an Angel before "thee, to keep thee in the way—Beware of "him

* Book i. P. 94. (*c*) Exod. xxiii. 20, 21.

" him and obey his voice, for he will not par-
" don your tranſgreſſions; for my Name is in
" him:" Or as both Onkelos and Jonathan render it, ' in his Name is my Memra.' However the *Name of God* is ſo in Chriſt, that he himſelf is the only full Name by which the Father is known.

From this hint we may perceive, that when God ſpeaks by the Prophets, of making his *Name* known under the New Teſtament more plainly and fully than under the old, we have juſt reaſon to believe he inſinuates the clearer diſcoveries of Chriſt under the Goſpel: particularly when he ſays, That (*d*) " his
" Name, which the Jews had prophaned, ſhould
" be great among the Gentiles: and that in
" every place, Incenſe and a pure offering
" ſhould be offered up, unto that his Name
" by the heathens." So that when we hear of the Saints of old, that they beſought God to anſwer their prayers (*e*) " for his Name's
" ſake," we have reaſon to think they meant *Chriſt;* though their thoughts might not be very clear: but Daniel ſeems to expreſs himſelf more explicitly than the reſt. (*f*) " O! our
" God," ſays he, " hear the prayer of thy ſer-
" vant, for the *Lord*'s ſake."

So that we may ſuppoſe, our Lord meant himſelf,

(*d*) Mal. i. 11. (*e*) Pſa. cix. 21. Jerem. xiv. 7, 21.
(*f*) Dan. ix. 17.

himſelf, when he ſays "Glorify thy Name," taking this petition to be equivalent to that other—(*g*) "Glorify thy Son, that thy Son "may alſo glorify thee." If this explanation be admitted; it may perhaps throw new light, as upon other paſſages of Scripture, ſo eſpecially on the firſt petition of the Lord's Prayer, "Our Father which art in Heaven, Hal-"lowed be thy Chriſt," (who is thy *Name*, by which thou art manifeſted to us) and let *thy Kingdom* (which is under his Adminiſtration) *come* and flouriſh farther, *&c.*

No. III. *

THIS appears plainly in thoſe places, where the Targums uſe the word *Memra*, inſtead of the Members and Affections, which the Hebrew text metaphorically attributes to God. For example, Memra is put for the *Power of God*, Iſa. xliv. 24. for his *Head*, Idem lix. 17. for his *Mind*, Ezek. xxiii. 18. for his *Eye*, Idem vii. 4, 8. *&c.* See Bilibra Veritatis.

Where the Paraphraſes ſpeak of Chriſt plainly, they always do it under the name of *Meſſiah*, or King. For example, Gen. xlix. 10. Num. xxiv. 17. Pſal. xxi. 1, 8. xlv. 3. and xlii. 5. Jerem. xxiii. 5. Iſa. iv. 2. ix. 5. Hoſ. iii. 3. Mic. iv. 8. Zech. iv. 7. *&c.*

No.

(*g*) St John xvii. 1. * P. 137. Chr.

No. IV. *

For farther illuſtration and confirmation of what has been advanced on this head, the reader is deſired to take notice of a remarkable place to this purpoſe, in Deut. v. 5. where the Hebrew runs thus, "I ſtood between Je-"hovah and you, at that time to ſhew you "the word of Jehovah." But both Onkelos and Jonathan B. Uzziel render the text after this manner. 'I ſtood between the Memra 'of God and you at that time, to ſhew you 'the word (*Pithgama*) of God.' The Latin verſion of both theſe words is *Verbum Domini;* and yet nothing can be plainer, than that the firſt of theſe is taken perſonally; and the other not: For *Jehovah* is rendered in both the Targums, by the name of *Memra*, which can therefore, I think, be underſtood of none properly, but of *Chriſt* the *Eſſential Logos*. Whereas the Hebrew word *Debar*, which ſignifies (uſually at leaſt) the revealed *Will*, or *Precept of God* is rendered by *Pithgama*, which is of the ſame import and ſignification with it in the Chaldee paraphraſes.

No.

* Book ii. P. 140 Chr.

No. V. *

So the word ἐπίλυσις ſhould be rendered, ſince the reaſon given in ver. 21. of the aſſertion in this 20th ver. aſſures us the Apoſtle underſtood it ſo. In Stephens's Lexicon ἐπιλύω and ἐκλύω ſignify not only to *interpret* and to *diſſolve*, but (as Dr Hammond has obſerved on the place) to *emit* and *ſend*. But beſides this, it ſignifies to *open;* as to *open the mouth to give*, or *take leave to ſpeak*. He is ſaid ἐκλύειν στόμα, *Ajace Sophoc:* who prepares to ſpeak; as Ovid ſays to the ſame purpoſe—*Ora ſono reſolvere, ſolvere linguam ad jurgia*. Whence the Apoſtle's ſenſe appears to be plainly this,—'That the old Prophets 'did not propheſy, (or open their mouths to 'propheſy) according to their *own fancy;* or 'from any deſign of their own: but accord-'ing to the will and command of God.' This is a much more rational ſenſe of the text, than the uſual one; and deſtroys at once all that argument which the Popiſh church draws hence, againſt private perſons uſing their own judgment in ſtudying the Scriptures.

No.

* Book ii. P. 147. Chr.

No. VI. *

How variouſly ἀρχὴ is taken, every Lexicographer will inform us. Beſides its being underſtood ſimply for the *beginning* of any thing; it is tranſlated *Rule*, or *Dominion*, in many places of Plato, Thucidydes, &c. It is alſo uſed to denote *Princes* and *Rulers* themſelves, as in Col. i. 16. Epheſ. iii. 10. Tit. iii. 1. It is moreover uſed for the *Efficient cauſe* of any thing. Ecclus. xxxvii. 10. Ariſt. Metaph. xl. 1. In either of theſe two acceptations, the word being taken in Col. i. 18. the ſenſe is much the ſame, where ἀρχὴ πρωτοτόκος may be rendered, either *Princeps primum Producens;* or *iterum Producens, ex ſtatu mortuonem*, viz. *eos qui mortui erant:* or thus briefly, *Cauſa, ſeu Origo primipara mortuorum.* If this interpretation ſound harſh, this cannot ſometimes be avoided in a literal tranſlation; where many paſſages muſt be rendered by a Periphraſis: or appear almoſt nonſenſe. This is evident in nothing more, than in the ſtyle of the Scriptures: as in our verſion here, " the firſt " born from the dead." This interpretation is too low to bear any proportion to the auguſt deſign of the Apoſtle; eſpecially when he adds, " that in all things he might have " the pre-eminence,"

No.

* P. 215. Chr.

No. VII. *

THE reader is desired to peruse a Dissertation on this scripture; added to the book entitled, 'The Judgment of the ancient Jewish Church 'against the Unitarians:' where the author proves these things. 1. That he who is called *God* twice in the 15th verse, is, and can be no other than he, who is elsewhere called JEHOVAH; and is owned by the Jews to be their God: the same who is mentioned under the name of God Almighty in the 3d and 4th verses. 2. That the Angel, whom Jacob calls his *Redeemer* from all evil in the 16th verse, is the very same with him, whom he calls *God* in the 15th verse, under another name.

This he proves; 1. because there is no copulative between these sentences; the same demonstrative ה being prefixed to Angel, as to God; and not the discriminative particle ו. —2. because also the verb *bless* is in the singular number in the Hebrew; and amounts to the same as "let him bless the lads:" but had God and the Angel been two persons, it must have been in the Hebrew let *them* bless the lads—3. because the things ascribed both to God, and the Angel, are such as no good man dare ascribe to any creature. He takes notice

* P. 228. Chr.

tice alſo, that what Jacob ſpeaks, hath a reference to his (*h*) vow; of which this is an account as to God's faithfulneſs in anſwering his prayer. He prays that the ſame God, whom he had ſerved, would bleſs Joſeph's ſons as he had done their grandfather—4. becauſe this were to make Jacob an Idolater: this being really a prayer to the Angel, though under the form of a bleſſing, *&c.* Beſides theſe, he adds other reaſons, and ſhews that this was the ſentiment of the ancient Jews; and even ſome later ones: and of the Ancient Fathers; and Chriſtians. He proves that this form of bleſſing was really a Prayer, put up to this Angel, as well as to God: and therefore if we ſhould make theſe different perſons, ſtill this Angel was no created one. He takes notice that the Jews often delivered their prayers in this form, by way of wiſh: of which he gives us that remarkable inſtance (*i*).

In the cloſe he anſwers two objections: the firſt is taken from the Jews expounding this Angel, to be one they call *Metatron*. This he ſhews to be a Cabaliſtical name: and that by it they intend the *Logos* himſelf; or the *Meſſiah*. The ſecond is taken from St John's Prayer for grace to the Seven Churches, not only from God, and Chriſt; but alſo from the Seven Spirits. Here he maintains, that the

(*h*) Gen. xxvii. 20, 21. (*i*) Deut. vi. 22, &c.

the Seven Spirits are not created Angels: but that this phraſe denotes the Holy Spirit: not only in alluſion to his Work concerning the ſeven Churches; but as expreſſive of the Holy Ghoſt's perfection; in an (*j*) Agreement with, and in relation to, the (*k*) ſeven-fold Perfection; (or Conſummate Perfection of the *Meſſiah;* figuratively repreſented) in oppoſition to the (*l*) little Horn, in the beginning of his Diſſertation. He takes notice that the Hebrew word, which ſignifies *Redeemer* (the Angel my Redeemer; or who Redeemed me), &c. is not only rendered λυτρωτης, by the Septuagint Verſion frequently; but ſometimes alſo (*m*) ἀγχιστευς, which ſignifies the *neareſt of kin;* to whom it belonged to raiſe up children to his deceaſed brother, or kinſman. From which tranſlation, Jerom on Iſaiah lix. and others, not only take this Angel to be the *Meſſiah;* but infer the peculiar relation of this Angel to *Jacob*'s family: from whom the Meſſiah was to derive his Human Nature. But for a fuller account of this remarkable Scripture, I muſt refer the reader to the Diſſertation itſelf.

No.

(*j*) Zech. iii. 9. Rev. iii. 1. (*k*) Iſa. xi. 2, 3. Rev. v. 6.
(*l*) Dan. vii. 8. (*m*) Ruth iv. 8.

No. VIII. *

HERE it may not be unprofitable to ſhew the ſenſe of the Church in this matter; that it may be ſeen no new notion has been advanced; but rather that the ancient opinion of both Jews and Chriſtians, in what has been ſaid to prove and illuſtrate this propoſition, is revived.

With reſpect to the opinion of the ancient Jewiſh Church, we have ſufficiently diſcovered it from the Old Teſtament. In their Targums we have given our thoughts of the ſenſe of their *Memra*, ſo frequently ſpoken of there. Therefore we need not ſpend time in wandering into the mazes of the Talmud, and their later writings; from which it is apparent how far they have forgot their ancient Principles in this reſpect, as well as in many others. Yet even there ſome veſtiges of their ancient faith as to the *Trinity*, and particularly the *Divinity* of the *Meſſiah*, have been obſerved and improved by ſeveral learned men. Among theſe (*n*) Rittangelius has attempted to prove from the book of Tykunim and other Talmudical Tracts, that they own the following things in relation to the Meſſiah. 1. That he is

* P. 234. Chr.

(*n*) De Vint. Rel. Chr. p. 45, &c. Edit. Franckfort.

is the Supreme Wiſdom proceeding from his Father, whom they call the Supreme Crown of Majeſty, by eternal and ineffable generation. 2. That he is the true Saviour of Mankind: in order to which, he muſt deſcend into the World. 3. That by the power of the Holy Spirit he muſt aſſume an human Body, and be united to the human Nature. 4. That he muſt die for the Redemption of Men; and then go down into *Scheol*, or the grave. 5. That he muſt free the Souls of Men from the ſlavery of the Devil. 6. That he muſt riſe again from the dead, and aſcend into Heaven: and that he muſt Judge the World at laſt. To him therefore, and others who have written after the ſame way, thoſe are remitted who deſire full ſatisfaction in this matter. We ſhall only take notice of two or three places made mention of by Rittangelius, and tranſlated by him, which the curious reader may at his leiſure compare with the Original.

(*o*) 'There is a Man, who is not ſimply cal-'led a Man, but the firſt Man, and the Su-'preme of all men: the Supreme Crown, *i. e.* 'Glory or Majeſty; the Hidden and Occult; 'the Cauſe of Cauſes; the Beginning of all 'Beginnings. Of this firſt Man it is ſaid, (*p*) "Then I was by him as one brought up with "him,"

(*o*) Idem p. 54. ex lib. 1. Tykun. fol. 119, p. 1. Con. 55. (*p*) Prov. viii. 30.

" him," &c. 'And to this firſt Man it was 'ſaid, *viz.* by God the Father, " let us make " man," &c. So that this Man is the Wiſdom,' &c. and again, he produces this paſſage, (*q*) 'There is a Man, who is alſo called the Angel,' &c. And afterwards he cites this expreſſion out of the ſame book, (*r*) 'And the Lord took 'his Word, or *Logos*; and by this he crea-'ted the World: according as it is ſaid, (*s*) " I have put my words into thy mouth; and " have covered thee in the ſhadow of my " hand; that I may plant the Heavens and " lay the foundations of the earth, and ſay " unto Zion, Thou art my People."

I have the rather taken notice of theſe paſſages from Rittangelius, becauſe he himſelf was a Jew, and had been a Rabbi among them formerly; though he was a Chriſtian when he wrote this Book.

But ſince I have introduced theſe few paſſages at ſecond hand, it may not be improper to mention a few more that have occurred to myſelf, when I ſpent *ſome time* in this part of Learning.

I ſhall confine myſelf to one book only, but ſo famous a one, that it may well paſs inſtead of all others. It is the SOHAR, a book of the firſt Antiquity as well as authority among the Jews:

(*q*) Idem p. 68. (*r*) Idem p. 73.

(*s*) Iſai. li. 16.

Jews: which they ſeem to be at a loſs how they may magnify, and celebrate as they think it deſerves. The Edition of it which I refer to, is the third, laſt, and beſt, *viz.* that which was publiſhed at Franckfort in the year 1687 in the ſecond part of the Rabbinical book in Quarto, known under the title of *Kabbala Denudata;* all the other treatiſes both of that part, and the firſt (which was printed before in the year 1677) being nothing elſe but ſo many Comments or Annotations upon it, under various names and titles, and in different methods and ways of writing, by ſeveral diſtinct Authors, ſome more ancient, and others more modern. So that the whole may be called SOHAR; or as others call it, the *Zohar, cum notis variorum, Rabbinorum aliorumque virorum doctorum*, &c. (*t*) It is called the Sohar, as the Jews agree, in alluſion to an expreſſion, where it is ſaid, that "thoſe that are "wiſe, ſhall ſhine as the Sohar expanſit," *i. e.* "The Splendor or Brightneſs of the Firma-"ment," *&c.* This is applied to Rabbi Simeon, and his Diſciples, ſay the Jews, who ſhone as the brightneſs of the Firmament in Wiſdom and Holineſs.

Now this Rabbi Simeon is repreſented as inſpired by God, and ſurrounded with the *Shechinah;* and thus dictating the more perfect

(*t*) Dan. xii. 3.

fect mind of God in a Parabolical and Myſtical way, ſurrounded with his Diſciples: of whom the two principal ones were Rabbi Eleaſer his ſon, and Rabbi Abba. The laſt of which was he that penned all he ſaid from his Maſter's mouth; as he himſelf tells us in the laſt ſection of the third part of his Sohar. (*u*)

This book is divided into three Parts; and each of theſe into a great many Sections in this laſt Edition. The firſt part is called, *Siphra de Zeniutha*, or 'The Book of the Myſtery,' which is the foundation of the whole Sohar, but not to our purpoſe.

The ſecond and third part of the Sohar appear to be a myſtical Repreſentation, as I take it, of God the Father, and the Logos. The firſt is called the *Ancient*, and the *Ancient of days*; and *Adam Kadman*, or the *moſt Ancient Adam:* as likewiſe the *moſt Holy One*, or *Holieſt of all*. But the uſual name by which this glorious Perſon is called in the Sohar, is that of *Arich Anpin*, which ſignifies one with a *long Face;* or, as the Sohar explains it, one whoſe face is *infinitely extended*, or *every where*. The Latin Tranſlator renders *Arich Anpin* by a compounded Greek word of the ſame ſignification; and calls him always *Macroproſopus*. The ſecond is the *Logos;* who is conſtantly in the Sohar ſpoken of by the name

(*u*) Comm. 764 and 772, p. 595.

of *Seir Anpin;* that is, *ſhort faced*, or confined, as it were, one way, in his looking toward men; which therefore the Latin Tranſlation renders by the name *Microproſopus.*

We read that Rabbi Simeon called Rabbi Eleaſer his Son, and made him ſit down by him, and Rabbi Abba his ſcholar on the other ſide of him: and then ſaid, *We are now the Type of all that is.* What could he inſinuate by this but the Notion of the *Trinity; Father, Son,* and *Spirit.* But of this he ſpeaks more remarkably, though in his myſtical way, (*v*)

'I ſay that all the Lamps are lighted from 'one Lamp, which is the Supreme one, and 'altogether latent. All the lights are united 'in one. The ſecond light is in the firſt; 'and the other light in the ſame. They light 'through one another; and are undivided 'one from the other: for He and his Name 'are one. The King himſelf is the moſt in-'ward Light; and that light which makes 'manifeſt is called his *Garment.* Now there 'are two Lamps which ſhine from the King's 'Throne within; and they are called *Juſtice* 'and *Judgment.* Theſe are the Beginning and 'Conſummation of all things; by whom all 'things both above and below are crowned: 'and theſe are ſometimes called the true *Mel-*

'*chiſedec,*

(*v*) Idra Suta Sect. ix. C. 349, &c. p. 555.

'*chiſedec*, i. e. The King who is the King of 'Righteouſneſs, and King of Peace.'

But much more fully is the *Logos* ſpoken of, with reſpect to his Nature, Attributes, and Management, in other places. (*w*) 'The moſt 'ancient and the moſt hidden One is ſaid to 'have the reſemblance of the members of a 'Man. His Habit is all white; and his Aſ-'pect like that of the face of ſome certain 'Man. He ſits upon a Throne of Beams of 'Light. The Light of his hair enlightens 'forty Thouſand Worlds; and the Righteous 'in the world to come, ſhall be Poſſeſſors of 'four hundred worlds, by reaſon of the Re-'fulgency of this Light. Nay thirteen thou-'ſand myriads of worlds receive Being from 'him; and are Maintained by him.

'We have learned, that if his Eye, *viz.* that 'of *Arich Anpin* be ſhut but one minute, no-'thing can ſubſiſt. Whence his Eye is ſaid 'to be ever open; and to be an exalted Eye; 'a pure Eye; the Eye of Providence; the 'Eye which never ſleeps; the Eye which is 'the guard of all things; and the Eye by 'which all things are ſuſtained. (*x*) It has 'been delivered to us by tradition, that the 'Name of the moſt ancient One is hid from 'all; and that it is no where diſcovered, but

(*w*) Idra Rabba Sec. iii. p. 395. Comm. 36.

(*x*) Idem S. ix. p. 404, C. 136.

'in one place; where it is ſaid by God to A-
'braham, (*y*) "I have ſworn by myſelf, ſaith
"the Lord;" that is, by *Seir Anpin:*' where it is plain that in the ſenſe of the *Sohar*, *Seir Anpin* is God; and indeed the ſame with the Father. (*z*) Again, '*Seir Anpin* is the exact re-
'preſentation of *Arich Anpin*,' (here it ſeems plain enough that by theſe two the Father and Son are meant) 'and *Seir Anpin* is to be
'contemplated under the notion of a Man:
'for under this figure he is to be; that the
'Spirit of the hidden one may be every way,
'or without meaſure, given unto him: that
'ſo he may be placed above upon the Throne.
'For it is written, (*a*) "and above all was the
"ſimilitude of a Throne, and upon the Throne
"ſat one like unto a Man." And how me-
morable are the expreſſions following. (*b*)
'The ſum of all is this, The *moſt Ancient One*
'is included in *Seir Anpin;* For he is all, He
'was all, he is all, and he ſhall be all. He ſhall
'never be changed; he is not now changed:
'neither was he ever changed. Only he ma-
'nifeſts himſelf in a Form, which compre-
'hends all forms, and all deſignations: and
'this form wherein he appears is that of Man:
'not properly ſo, but that which is analogous
'to it. And hence this form of man is that
'of

(*y*) Gen. xx. 16. (*z*) Ibid. p. 408.
(*a*) Ezek. i. 26. (*b*) Idra Rabba S. xxxix. p. 494.

'of things, both above and below: all forms 'being included therein. Becauſe therefore 'all things ſuperior and inferior are included 'in this Form, the moſt Ancient and Holy 'one is pleaſed thus to repreſent himſelf. 'And thus alſo is *Seir Anpin* exhibited to us. 'If you aſk what is the difference between 'theſe two? I anſwer, they are truly One on-'ly: with reſpect to us they are repreſented as 'different. Theſe are ſecrets not diſcovered 'but to the true Reapers of the Harveſt: for 'it is written, (*c*) "The ſecret of the Lord is "with them that fear him."

I ſhall mention but one paſſage more out of Idra Rabba. It is ſaid, (*d*) "I Wiſdom dwell "with Prudence," where we ought not to read 'I *dwell* or I *have dwelt*, but the *Shechi-'nah*, or *my Preſence*. And unleſs this man '(who is called the *Shechinah*) did exiſt, the 'World could not ſubſiſt, or have a being: 'for it is written, (*e*) "the Lord by wiſdom, "(by the *Shechinah*) founded the World," &c. 'It is true, Wiſdom in an ordinary ſenſe is a 'common name; but this hidden Wiſdom ſuſ-'tains and forms man; and acts in the form 'of man: and it is written, *viz.* to this pur-'poſe, that (*f*) "I beheld, and lo one like un-"to the Son of Man came with the bright

(*c*) Pſal. xxv14. (*d*) Prov. viii 12.
(*e*) Ibid. iii. 19. (*f*) Dan. vii. 13.

" Clouds of Heaven, (with the mark of the " *Shechinah*) and he was brought unto the " Ancient of days, and brought near unto " him."

I ſhall now proceed to the third and laſt part of the *Sohar*, from whence many material paſſages may be drawn. (*g*) 'The *moſt* 'ancient and *holy one*, who is alſo *the moſt hidden* 'one is formed, and yet not formed. He is 'formed in order to ſuſtain all things. He 'is not formed as other things are; (*h*) for 'he cannot be ſearched out by any. This '*moſt Ancient and holy one* is indeed the moſt 'hidden one, in whom the ſupreme Wiſdom is 'found to be; and yet not found out (to a-'ny perfection) for none knows this Wiſdom 'but himſelf. He enjoys one uninterrupted 'tenor of joy; and is unchangeable in his 'Mercy, and Goodneſs to Eternity.'

—'When the moſt *Ancient* Holy *One*, who 'is altogether *hidden* from us, was deſirous to 'render himſelf conſpicuous, he found out 'this way to repreſent himſelf in the form of 'Man; who ſhould be Male and Female. For 'this end the Wiſdom which comprehends 'all things, and which is begotten by, and 'ſhineth from the moſt *Ancient Holy One*, choſe 'to be repreſented by Man, male and female. 'As Wiſdom he is the Father, and as Intelli-'gence,

(*g*) Idra Suta, Sect. i, p. 526. (*h*) Sect. ii. p. 528.

'gence, Information, and Prudence, he is the 'Mother; (and ſo it is ſaid, (*i*) I Wiſdom 'dwell with Prudence) ſo that Wiſdom and 'Prudence are in the ſame ſcale united as 'man and woman. Again, (*j*) The Face of '*Seir Anpin*, (*i. e.* the *Logos*) is a Face, by 'which ſinners are made alive. And when 'that Face is revealed, then Judgment goes 'forth againſt thoſe that are not aſhamed of 'their wicked works. This Face has a red-'neſs in it, like that of the roſe; but when 'the Face of the moſt *Ancient One* ſhines upon 'it, it appears white like ſnow; and the time 'when this is, is the time of *Mercy* and Good-'will to men. (*k*) The Eyes of *Microproſopus* '(i. e. *Seir Anpin*, or the *Logos*) are ſuch as no 'ſinner can hide himſelf from. They are 'eyes which ſeem to ſleep; but ſleep not. 'Therefore it is written, (*l*) "Doth not Jeho-"vah ſee?" What, ſhall not he ſee, that con-'trived and formed the Eye?

In (*m*) Idra Suta we read moreover to this purpoſe, (*n*) "God hath choſen Sion, and "made it his dwelling place." When this 'matron is married to the King, (*i. e.* when '*Sion* or the Church is married to the *Logos*) 'theſe two become one. Then doth the Holy

'and

(*i*) Prov. viii. 12. (*j*) Ibid. S. xiii. p. 569.
(*k*) Ibid. S. xiv. p. 570. (*l*) Pſal. xciv. 7.
(*m*) S. xxii. p. 593. (*n*) Pſal. cxxx. 11, 13.

'and Bleſſed God ſit upon his throne, whoſe 'holy and perfect Name includes all things. 'Bleſſed therefore be his Name for ever and 'ever. Theſe things I have not before this 'day diſcovered to any; but now I reveal 'them. O how happy therefore is my por-'tion!'

He proceeds, 'This Matron being married 'to the King, the whole world receives a bleſ-'ſing by it, and the Univerſe rejoiceth. Now 'as the King, (*i. e.* God eſſentially conſider-'ed) *conſiſts of a Trinity;* ſo all things bear 'the Reſemblance of this: and his wife does 'not receive the bleſſing otherwiſe than from 'the whole Trinity: which three degrees are 'called the *Supereminency*, the *Glory*, and the '*Foundation*.'

(Here is a tolerable notion of the Chriſtian Trinity. For the Father may not improperly be called the *Supereminency*, as he is the Firſt Perſon; and the Son the *Glory*, as he is the Brightneſs of the Glory of God; (*o*) or the manifeſted and diſcovered Glory: and the Holy Spirit may alſo be called the *Foundation* of the Church, as the applicatory work is put into his hands; in order to lay the actual foundation of Faith and Purity in the hearts of men: purſuant to the deſign of Chriſt's purchaſe.) But to proceed farther,

As

(*o*) Heb. i. 3.

'As it is written, (*p*) "for there did he "command the bleſſing, even Life for eterni-"ty." Here, ſays Rabbi Abba, while the word 'Life was upon his tongue, (*i. e.* expreſſed by 'Rabbi Simeon) his words ceaſed. I in the 'mean time was writing; and did imagine I 'ſhould have written more; but no more could 'I hear. However, I durſt not lift up my 'head becauſe the light, (*viz.* of the *Shechi-'nah*,) as he pretends, was too great: for in-'deed I durſt not all the time look that way.' And then does Rabbi Abba go on to tell what voices he heard from heaven, in commendation of this favourite of God, Rabbi Simeon.

To turn from the Rabbinical notions to ſomething higher, it may not be amiſs to conſider the moſt ancient and genuine author of the Jewiſh nation ſince the days of our Saviour; *viz.* Philo, who hath commented with great diligence, though in a Myſtical and Allegorical way, upon the Moſaical Law and Doctrine. Indeed ſome learned men have taken great pains to put ſuch a gloſs upon the *Logos* in Philo, that many are induced to think he had no notion at all, like that which the Chriſtian writers afterwards propagated. But we muſt be bold to ſay, no man can aſſent to ſuch an opinion, who has ever read Philo himſelf impartially. As an evidence of this,

(*p*) Pſal. cxxxiii. 3.

this, I leave the reader to judge, whether the few citations following can be underſtood without force and contorſion, in any other ſenſe, than that in which the Apoſtle John (*q*) underſtands the *Logos*, in the beginning of his Goſpel.

After citing theſe words of David, (*r*) "The Lord is my Shepherd, I ſhall not there-"fore want," he immediately adds, 'Eve-'ry one ought to ſay as much for himſelf; 'for every friend of God is obliged to com-'poſe ſuch another Hymn as this; nay the 'whole world ought to do ſo: for God go-'verns all this Univerſe, as a Shepherd does 'his flock; or a king his people; over-ruling 'and managing the Earth, Water, Air, and 'Fire, and whatever any of theſe do contain; 'whether vegetables or animals; things mor-'tal or ſpiritual; and particularly the Hea-'vens above; the revolutions of ſun and moon, 'and the harmonious dances of the other lu-'minaries, and ſtars. All theſe does God go-'vern according to Juſtice and Law, having 'ſet over them his own Righteous *Logos*, who 'is his firſt born Son; and who takes upon 'himſelf the care of this ſacred flock, as Vice-'gerent of this great King. Therefore it is 'ſaid, "Behold I ſend my Angel before thee, "to keep thee in the way." So that all 'the

(*q*) Lib. de Agric. p. 152. A. B. (*r*) Pſal. xxiii. 1.

'the world may ſay, We are the great and 'admirable Flock of the true God. He feeds 'us, and therefore nothing ſhall be wanting 'to us.'

He next takes occaſion to cite Zech. vi. 12. which we render, "Behold the Man whoſe "Name is the *Branch;*" but which he, agreeably to the Septuagint verſion, renders, Ἀνατολὴ, which ſignifies of itſelf any riſing; but is taken by him in the ſenſe of the Latin word *Oriens*, and imports the *Riſing of the Sun;* or that quarter of the Hemiſphere, which from thence is called the *Eaſt*. Now Philo, quoting the place in this ſenſe, adds theſe remarkable words following—'This were a new 'kind of appellation, (*viz.* Chriſt's being call-'ed the Eaſt, or riſing Sun) if the words were 'to be underſtood of a Man, made up of ſoul 'and body. But if we underſtand it of that 'Incorporeal one, who bears the Divine I-'mage; then we muſt acknowledge that the 'title of ἀνατολὴ, the Riſing Sun, is moſt aptly 'given to him. For the Father of all Beings 'ordered this his eternal (or moſt ancient) 'Son to ariſe; whom otherwiſe he calls his 'Firſt-born: who being born did immediate-'ly imitate his Father's ways: for, being his 'Archetypal Examplar, he did form copies 'exactly like them.' Theſe laſt words ſeem to bear a very cloſe affinity to thoſe of our

Saviour

Saviour himſelf, (St John v. 19.) " The Son " can do nothing, but what he ſeeth the Fa- " ther do: for what things ſoever he doth, " theſe alſo doth the Son likewiſe."

Again, if ſays Philo, (*s*) none of us be worthy to aſſume the Title of Son of God, yet do thou thy endeavour to be adorned, as is the ' *Firſt born Logos of God, the moſt ancient An-* ' *gel*, (or meſſenger) even the *Arch-angel*, ' who hath many Names: viz. the *Beginning*, ' the *Name of God*, and *the Man according to* ' *his Image*, and *the ſeeing Iſrael.* Therefore I ' was induced before to commend thoſe who ' refer their Original to him, in ſaying, we ' are all *the Sons of this one man.* For if we ' are not worthy to be eſteemed (in an imme- ' diate ſenſe) the Children of God; yet we ' may lay claim to this, that we are the chil- ' dren of the moſt holy *Logos*, who is his *E-* ' *ternal Image.* For the moſt ancient Word is ' the Image of God.

Another remarkable paſſage there is of Philo, which does not only repreſent Chriſt or the Eternal *Logos*, as the Son of God; but alſo as the Mediator between God and Man; and as Interceſſor with his Father for Men. (*t*) ' The Father of all things, ſays he, has ' beſtowed this moſt admirable gift upon this. ' Prince

(*s*) De Conſuſ. Ling. p. 267. B. C.

(*t*) Lib. quis rer. divin. Hæres. ſit p. 397. G. and p. 398.

'Prince of Angels, his moſt Ancient *Logos*;
'that he ſhould *ſtand as a Mediator*, (ἵνα μεθόριος
'ϛὰς, that he ſhould ſtand in the Middle) to
'judge between the creature, and the Creator.
'He therefore intercedes with him that is Im-
'mortal in behalf of mortals. And (on the
'other hand) he acts the part of an Ambaſſa-
'dor, being ſent from the Supreme King to
'his Subjects. This gift he doth ſo willing-
'ly accept, that he glories in it, ſaying, And
'(*u*) I have ſtood between God and you;
'being one who am neither unbegotten as
'God; (*viz.* the Father) nor begotten as mor-
'tals: but being ſomething Middle between
'theſe, acting the part of an Hoſtage with
'both: with the Creator as a Pledge, in faith
'of this; that he may not ever be provoked
'to deſtroy or deſert the world; ſo as to ſuf-
'fer it to run from order into confuſion: and
'with creatures, to give them this certain
'hope; that God being reconciled, will never
'ceaſe to take care of his own Workmanſhip.
'For I proclaim Peace to the Creature from
'that God, who removes War; and introdu-
'ceth and preſerveth Peace for ever.'

How agreeable is this account to that in the New Teſtament, as in Heb. viii. 6. "But "now hath he obtained a more excellent mi-"niſtry, by how much alſo he is the Media-"tor

(*u*) Deut. xviii. 15,—20.

" tor of a better Covenant, which was, eſta-
" bliſhed upon better promiſes:" and many other places. No leſs conformable to the Apoſtolical Doctrine, is another paſſage of the ſame author; when ſpeaking of the Garments of the High Prieſt, he explains them as Emblems and Figures of ſpiritual things; particularly when he treats of the Breaſt-plate, he ſays thus—' The four Rows, each of which ' comprehends three precious ſtones, repre-
' ſent the λογιον, the Oracle of the Logos. For
' it was neceſſary that the Prieſt, in his ſup-
' plication to the Almighty Father of the
' World, ſhould therein make uſe of his in-
' finitely perfect Son, as *Paraclete* (Advocate
' or Interceſſor,) in order thus to obtain an
' Amneſty of ſins; and a ſupply of deſirable
' things.' This account alſo correſponds exactly with that of the New Teſtament, as in Heb. ix. 24. " For Chriſt is not entered in-
" to the holy places made with hands, which,
" are the figures of the true; but into hea-
" ven itſelf, now to appear in the preſence of
" God for us." Alſo in 1 St John ii. 1, 2. " If
" any man ſin, we have an Advocate with
" the Father, Jeſus Chriſt the Righteous.
" And he is the Propitiation for our ſins: and
" not for ours only, but alſo for the ſins of the
" whole world," and in many other places.

I ſhall only add one paſſage more, which Euſebius

Euſebius hath preſerved to us out of Philo's firſt book of Queſtions and Solutions, which is now loſt. His words are to this purpoſe, 'Why does God ſay, In the Image of God 'I made man, and not in his own Image? 'For good and wiſe reaſons this way of ſpeak-'ing is uſed. For nothing mortal can poſſi-'bly be formed (*i. e.* immediately) after the 'Image of the ſupreme God and Father of 'all things; but only after the Image of the 'Second God, (*i. e.* Second Perſon of the God-'head) who is the *Logos* of God: (and ſo the 'expreſs Image of the Father.) For the Ra-'tional part of the ſoul of Man is the expreſ-'ſed Image (or ſtamp) of the *Logos* of God, '(*i. e.* of him who is called the Wiſdom, or 'Reaſon of God,) ſeeing God (*viz.* the Fa-'ther) who is ſuperior to, (or in order before) 'his *Logos*, is vaſtly above the Nature of all 'Rational Beings. And conſequently it was 'not poſſible that any created Being ſhould 'be made after his immediate Likeneſs, whoſe 'Nature doth ſubſiſt in the moſt exalted De-'gree of Perfection.'

Having ſeen what Notions the ancient Jews had of the nature of the *Logos*, and of his Creating and Governing all things; and thus occaſionally quoted Euſebius, I ſhall proceed to the account *he* gives us of this ſubject. And I the rather confine myſelf to him, not only

only becauſe he proves that all the Chriſtian Writers, both before him, and in his own time, explained the Scripture, as I have done, in the illuſtration of this great point; but alſo becauſe many have accuſed him of Arianiſm; and conſequently of having meaner thoughts of Chriſt than he ought to have had. So that he cannot be ſuſpected of ſtretching the Excellencies and Prerogatives of our Saviour higher than other Chriſtians had conſtantly done.

We ſhall find him ſpending ſeveral chapters, even of his Hiſtory, in aſſerting and proving the Divinity, Eternity, Power, and Wiſdom of Chriſt; and repreſenting him as the Creator and Ruler of all things. I ſhall therefore tranſlate a few of many expreſſions, referring thoſe that are learned to hear himſelf expreſs his ſenſe in his own language. (*v*) 'No words, ſays he, can ever ſuffice to ex-
'plain the Generation, the Dignity, or Nature
'of Chriſt. Whence the Holy Spirit ſays in
'the ancient prophecy, (*w*) "Who can declare
"his Generation?" For as none knows the
'Father but the Son, ſo none perfectly knows
'the Son but the Father: for who beſides the
'Father can fully and exactly underſtand this
'Antemundane Light; this Eternal Intellectual

(*v*) Euſeb. Hiſt. Eccleſ. cap. ii. p. 23.
(*w*) Iſai. liii. 8.

'tual and Eſſential Wiſdom; this living *Logos* 'of God; which was in the beginning with 'the Father; who is the firſt begotten and 'only begotten of all the Creatures of God: 'who together with his Father is the Crea-'tor of all things and the next (or ſecond) 'Cauſe of every thing; the true and only Son 'of God; and the Lord God and King of the 'whole creation; having received from his 'Father, together with the Divine Nature, all 'Authority and Government, and all Power 'and Honour.'

All this Euſebius proves from what St John ſays of the *Logos;* from the expreſſion, "Let "us make man after our own Image;" from ſeveral expreſſions of the *Logos* in the (*x*) Pſalms, by which God is ſaid "to make all "things;" and from ſeveral other paſſages in Scripture, particularly the appearing of Chriſt to the Patriarchs, *&c.* Therefore he ſays (*y*) 'that thoſe who in ancient times, even from 'the Origin of the World, were renowned as 'men of juſtice and piety; (ſuch as Moſes, 'Abraham, and others) did all of them more 'or leſs diſtinctly contemplate and apprehend 'Chriſt the *Logos;* and pay due Worſhip to 'him as the Son of God.'

And then he proves that though the Chriſtian Religion be new as to this Deſignation

(*x*) Pſal. xxxiii. 6, 9. and cvii. 20. (*y*) Ibid. cap. ii. p. 3.

of it; yet it is as ancient as the world; being the ſame in Subſtance that was before as well as after the Flood: and that the ancient good men that lived then worſhipped and ſerved the ſame Chriſt we do; and were governed and ſaved by him.

* Again the ſame Author ſays, (z) 'There 'is as one Father only, ſo but one Son; who 'is perfect, and born God of God: nor are 'there more. So that the only true God is 'the Father of one only Son, who is one with 'him; and is not the Father of many Gods 'and Sons. For as there is but one eſſence 'of Light, which is not multiplied by gene-'rating more light, the ray being the ſame 'with that of which it is the ray or beam; 'ſo the Son being the Light which proceeds 'from the Father's eſſence, though in an in-'comprehenſible way, (ſo as even this ſimili-'tude cannot fully illuſtrate the thing) is one 'and the ſame with his Father. For he is 'the Splendor of his Father's Light, the im-'maculate Mirror of his divine Energy; and 'the Image of his Goodneſs.'

'Theſe things we ought not to be ignorant 'of; but to conſider aright, that we may 'worſhip and honour Chriſt according to his 'excellency: ſince not only all things did re-'ceive their Being from him; but do ſubſiſt 'by

* P. 256. Chr. (z) Ibid. cap. iii. P. 147.

'by him ſtill, and ever will do; without 'whom nothing is, or can be. For if we con-'ſider Life, all this was in him; and from 'him it is that things receive life and ſpirit, 'and whatever they enjoy. Or if we conſi-'der Number, Beauty, Proportion, Order, 'Temperature, Eſſence, Quality, or Extent; 'all theſe things are diſpoſed of by this di-'vine *Logos*: which is the Creating and Go-'verning Power; by which God manages the 'world. (*a*) After this manner therefore, as 'in things viſible, there is one Sun, which il-'luſtrates and cheriſheth the ſenſible world; 'ſo alſo in the intellectual world, we muſt con-'ceive that beings endued with underſtand-'ing, whether they be immortal and incorpo-'real ſpirits; or intelligent and rational crea-'tures here below, are all of them endued 'with light by this one perfect *Logos*, even as 'the Planets are by the Sun.'

A little after Euſebius cites the (*b*) words of Moſes, according to the Septuagint verſion, where he ſays, (*c*) "Remember the days of "old, conſider the years of many generations. "Aſk thy father and he will ſhew thee, thy "elders, and they will teach thee. When the "moſt High divided to the Nations their in-"heritance, when he ſeparated the ſons of A-

(*a*) Ibid. cap. vi. p. 143. 144. (*b*) Ibid. Lib. iv. cap. vii. p. 157. (*c*) Deut. xxxii. 7, 8, 9.

" dam, he ſet the bounds of the people accor-
" ding to the number of the *Angels of God.*
" For the Lord's portion is his people; Jacob
" is the lot of his inheritance." All verſions, beſides this of the Seventy, follow the Hebrew in the laſt clauſe of the eighth verſe, 'according to the number of the *ſons of Iſrael*:' which the Septuagint, I know not why, nor how, have deſerted, and render it according to the number of the *Angels of God:* with whom only the Targum of Jonathan B. Uzziel agrees. I am not now to enlarge upon this place, but deſire the reader may conſider what comment Euſebius gives upon theſe words, according to this reading. 'Moſes, ſays he, 'the firſt of all Divines, does inſinuate here 'this greateſt Myſtery concerning Chriſt: for 'by the moſt High he denotes the Supreme 'God, even the Father; who appointed and 'diſpoſed of all nations and their habitations: 'and by the Lord, whoſe ſpecial portion Iſ-'rael is, he plainly means the *Logos* of God. 'Whereas, therefore, Angels were appointed 'in a ſecret way to preſide over other nations; 'he did commit Iſrael to the immediate Go-'vernment of his own Son; who is the Sup-'reme Preſident and King of the Univerſe.

Moreover, 'That he who ſpake to Abra-'ham and Moſes was the Son of God, is plain 'from his own words to Moſes, when he ſaid,

'I am

'I am the Lord, that was ſeen by Abraham,
'Iſaac, and Jacob. So that he poſitively aſ-
'ſures us, that he was ſeen by the Patriarchs.
'And indeed this is ſufficiently told us in the
'ancient hiſtory: as when he is ſaid to have
'appeared to Abraham in Mamre, as he ſat
'at the door of his tent. In what ſhape is al-
'ſo told us, that he appeared as a Man. Now
'that this was no other than the Son of God,
'our Lord himſelf aſſures us, when he ſays,
"Abraham ſaw my Day, and he rejoiced to
"ſee it:" adding, to their further aſtoniſh-
'ment, "for before Abraham was, I am."
'Where it is plain, he fully aſſerts his Pre-
'exiſtence. And this he inſinuates to Moſes,
'when he calls himſelf, "I am that I am."
'Therefore the Apoſtle Paul juſtly owns him
'to be the Mediator between God and the
'Iſraelites, when he ſays, (*d*) "The Law
"was given by Angels, in the hand of a Me-
"diator." So that this was the Mediator that
'ſpake to Moſes, even before he became Man:
'as the ſame Apoſtle tells us, when he ſays,
"there is but one God, and one Mediator be-
"tween God and Man, the Man Chriſt Je-
"ſus."

Again, in another place, (*e*) this author having cited the words of St John, "In the be-
"ginning was the Word," &c. he immedi-

(*d*) Gal. iii. 19. (*e*) Ibid. vii. C. i. p. 309, &c.

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(*d*) Gal. iii. 19. (*e*) Ibid. vii. C. i. p. 309, &c.

ately adds what follows. 'To the ſame pur-
'poſe ſpeaks the Prophet, when he was about
'to diſcourſe of God, born of a Virgin; (*f*)
"I ſaw the Lord ſitting upon a throne, high
"and exalted; and his Train filled the Tem-
"ple. Above it ſtood the Seraphims, &c.
"And one cried unto another, Holy, Holy,
"Holy is the Lord of Hoſts, the whole earth
"is full of his Glory. And I heard the voice
"of the Lord ſaying, whom ſhall I ſend? and
"who will go for us?" &c. 'Now what Lord
'was this that the Prophet ſaw? No other
'ſurely but he that was ſeen by Abraham and
'the Old Patriarchs; with whom they did
'ſpeak and converſe: even he who is at once
'God and Lord; and Angel, and Supreme
'General of God's armies. He being about
'to give the prophet an account of his (*g*)
'appearing among men, thought fit to repre-
'ſent unto him firſt the Glory of his King-
'dom; and therefore diſcovers himſelf as ſit-
'ting in State and Majeſty upon a moſt glori-
'ous Throne: which Throne is the ſame that
'the Pſalmiſt ſpeaks of when he ſays, (*h*)
"Thy throne, O God, is for ever and ever,
"the Sceptre of thy Kingdom is a right Scep-
"tre. Thou loveſt Righteouſneſs, and hateſt
"Iniquity, therefore God, even thy God,
"hath

(*f*) Iſa. vi. 1, &c. (*g*) Ibid. ix. 6, 7, 8.
(*h*) Pſal. xlv. 6, 7. compared with Heb. i. 8, 9.

" hath anointed thee (or made thee Meſ-
" ſiah) with the oil of Gladneſs above thy
" fellows." Where it is plain, that God ſpeaks
' to Chriſt his Son concerning his Kingdom:
' and of this the Pſalmiſt treats again, when
" he ſays, (*i*) " The Lord ſaid unto my Lord,
" ſit thou at my Right Hand, until I make
" thine enemies thy footſtool," &c.

The ſame author, in another work, (*j*) ſpeaks largely and excellently of Chriſt as the *Logos*; of which I cannot forbear to name one paſſage here out of many. ' They deſerve ' juſtly, ſays he, to be reprehended, who dare ' to call the Son of God a Creature; or ſay ' that he was produced or begotten out of no- ' thing, as other intelligent beings were. For ' if ſo, how can he be the Son of God? For ' if this were ſo, he would be only their bro- ' ther, and not the Son of God, as being one ' of themſelves, and of their community. ' But it is plain, that the ſacred oracles ſpeak ' far otherwiſe of him, when they make him ' Creator of all things: for they aſſure us that ' all things were made by him, and for him; ' and that he was before all things; and that ' by him all things conſiſt. And when they ' ſpeak of his Divinity, they diſtinguiſh be- ' tween him and all created beings; calling ' him

(*i*) Pſal. cx. 1, &c. compared with St Mat. xxii. 42.

(*j*) Contra Marcel. de Eccleſ. Theol. Lib. i. cap. ix. p. 66—69.

'him *Jehovah* and *Lord*, *Creator* and *God*, the 'Saviour, and the only Son of his Father. 'Therefore they repreſent him as the Wiſ-'dom, the *Logos*, the Life, and the Light; and 'call him the Image of the Inviſible God, and 'the Refulgency of the Father's Eternal Light: 'with many other glorious epithets. Did not 'God the Father himſelf own him to be his 'only begotten Son whom he delighted in? 'And did not Chriſt himſelf alſo, and the 'Apoſtles, ſpeak of him under this deſigna-'tion? He then that ſays Chriſt was made or 'produced out of nothing, may call him the 'Son of God; but though he give him this 'name, he denies the thing that is denoted 'by it in a proper ſenſe: for he that is pro-'duced out of nothing, cannot in any proper 'ſenſe be the Son of God; ſeeing every other 'intelligent creature may be ſo called alſo.'

But beſides theſe, and many more ſuch expreſſions in the books I have taken them from, there is another part of his works, where he ſeems to exceed even himſelf in the loftineſs both of thought and expreſſion, with reſpect to this auguſt ſubject. (*k*) 'There is one 'God and King, ſays he, and there is one '*Logos* and Regal Law, (*i. e.* Lawgiver) which 'cannot be expreſſed by words and ſyllables; 'and

(*k*) Idem Oratio de Laud. Imp. Conſtan. cap. iii. p. 503. and iv. p. 504.

'and which is not written in paper, or upon tables, ſo as to be obnoxious to corruption by length of time. For this is a living and ſelf-ſubſiſting divine *Logos*, who diſpoſeth and ordereth his Father's Kingdom, for the good of thoſe that are under him, and with him. The heavenly armies ſurround him; and infinite millions of Angels ſerve God under his command: even all the innumerable troops, thoſe inviſible ſpirits, who have their reſidence in heaven, and are made uſe of for the Order and Government of the world. Of all which this Regal *Logos* of God is General and Prince, as commander under the Supreme Emperor.'

'Him the writings and prophecies of divinely inſpired perſons ſpeak of as the Lord of Hoſts; the great and high Prieſt and Prophet of the Father; the Meſſenger of the great Council; the Splendor of his Father's Glory; and his only begotten Son. Whom when the Father had conſtituted as his Living Word, Law, and Sapience, and the ſummary of all good; he was pleaſed to beſtow him by way of Gift, as the Supreme Good to all under his Empire: and accordingly he, penetrating all things, and going every where, and extending his Father's benefits copiouſly to all, and beſtowing them upon all; was pleaſed to erect the ſimilitude of

'his

'his heavenly and kingly dominion even here
'on earth, among reaſonable creatures; a-
'dorning for this end the ſouls of men, who
'are formed after his own Image, with di-
'vine faculties: ſo that ſuch ſouls partake
'of various virtues, by a kind of Divine Com-
'munication. For he himſelf, who alone is
'God, is in a true and proper ſenſe wiſe, good,
'ſtrong, and powerful; the author of equity;
'the father of reaſon and wiſdom; the foun-
'tain of light and life; the diſpenſer of truth
'and grace; and laſtly, the author of domi-
'nion, principality, and power.

'But how came men to know this? Who
'proclaimed this diſcovery to mortal ears?
'Whence has it proceeded, that our tongues
'are taught to utter things ſo remote from
'all corporeal ideas? Who hath been admit-
'ted into the preſence of this Inviſible King,
'ſo as to ſee theſe virtues and perfections in
'him? Things elementary and earthly may
'indeed ſtrike and affect our ſenſes; but none
'can glory that he has ſeen this Spiritual
'Kingdom with bodily eyes: nor can human
'nature reach to the perfect underſtanding
'of the glories of this infinite Wiſdom of God.
'Who can ſee the face of Juſtice itſelf? When
'did men arrive at the true notion of this
'Legal empire, and Kingly authority? how
'came men, compoſed of fleſh and blood, to

'apprehend

'apprehend this Supreme Government? Who
'was he that revealed to mortals this inviſible
'and inexpreſſible Form? The Divine *Logos*
'himſelf, which permits all things, was the
'alone Diſcloſer and Interpreter of all theſe.'

'He is the Father and Framer of the ra-
'tional and intellectual ſubſtance which we
'do experience in ourſelves. He it is who,
'being intimately united to his Father's God-
'head, doth water his Children with his Fa-
'ther's influences. Hence it is that all men,
'both Greeks and Barbarians, are endued
'with natural ratiocination, without any o-
'ther teaching. From hence are the notions of
'reaſon and wiſdom; from hence the ſeeds of
'prudence and juſtice; from hence the diſco-
'very and comprehenſion of Arts; from hence
'knowledge of virtue and philoſophy, and the
'vehement love of learning. It is from hence
'we know what is good and honeſt; what
'the Image of God is, which is ſtampt upon
'the mind; and what way we ought to live
'and worſhip God, in a conformity to his will.
'And it is from hence that man has his ſtable
'empire over inferior creatures; and that or-
'der is kept up among men. For the carry-
'ing on of all which noble ends, he was plea-
'ſed himſelf at length to make a Progreſs
'down into this world of ours; and aſſuming
'our nature to ſpeak familiarly with us, gave
'us a full account of all things, that were

'proper

'proper for us; in order to cultivate our 'minds, and regulate our lives; that we might 'be ripened and fitted for the ſtate of Perfec- 'tion in Heaven.

'(*l*) We are to Reverence and Worſhip, with 'all our ſoul and might, this *Logos* of God; 'who is the Emperor of the Univerſe; whom 'though we ſee not with bodily eyes, we may 'perceive by a pure and refined mind.

'While we view all the works of the viſible 'world, we muſt raiſe our thoughts to the 'contemplation of this inviſible *Logos* who 'formed and beautified the Univerſe. This 'we may even demonſtrate by reaſon. For 'is it poſſible to ſuppoſe that the Elements 'and Parts of the world ſubſiſt without Go- 'vernment? Whence I pray do corporeal 'things, that cannot act of themſelves, retain 'and keep their Order and Ornament? 'Whence is the Diſtinction of elements and the 'harmonious Agreement of different and con- 'trary natures? Who ſeparated the Earth and 'Waters; and maintains their limits? He 'directs the courſes and influences of Sun, 'Moon, and the other luminaries, for the good 'of the Univerſe. He exerts his continued 'power and ſkill, in going through the earth 'and waters; and forming their various In- 'habitants. He exhales the ſaline particles 'from the ſea; refines and dulcifies them in 'the

(*l*) Ibid c. xi. p. 524—527.

'the air; and then diſtils them gently, as 'through a ſieve, for the refreſhment of the 'earth; and its productions. And as a ſkilful 'Huſbandman and Gardener, he diſtributes 'the Waters into their ſeveral Channels; 'rendering the earth irriguous and fruitful, 'by the windings and meanders of theſe rills 'and rivulets; and the greater channels of 'rivers: and then he paints and embroiders 'the earth with moſt curious variegated Flow-'er-work; renders it charmingly pleaſant, 'by the various forms of curious proſpects; 'and makes it grateful to our ſmell by va-'rious odoriferous ſcents; and to our taſte 'by the delicate different flavours of refreſh-'ing Fruits.'

And now, after all the pains we have taken to ſhew the ſentiment of the Jewiſh and Chriſtian Church, in what we have advanced in the preceeding propoſition; we muſt beg the reader's patience in going one ſtage farther; *viz.* in conſidering what veſtiges of the ancient Jewiſh notion of the *Logos* are to be traced in the books that are called the *Apocrypha.* Totally to omit theſe might be juſtly condemned, as being guilty of a great neglect.

In the *ſecond* book of Eſdras, which others call the *fourth*, there is ſo plain an account of Chriſt, both as *Logos* and as Man, that it is

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no wonder if ſome have thought that this was not the work of a Jew; but of ſome Chriſtian

In the ſecond chapter of this book, the *Logos* is brought in praying to his *Father*. In the firſt verſe he is called the *Lord*, and in the ninth verſe the *Almighty Lord*: and yet in the fifth verſe, he is introduced praying thus. "As for me, O Father, I call upon thee as a "witneſs againſt the mother of theſe children; (that is, the Government, or Governing Part of the Jewiſh nation, who had miſled the people) "which would not keep my Covenant; "that thou bring them to confuſion, and "their mother to a ſpoil; that their poſterity "may be cut off: let them be ſcattered a-"broad among the heathen."

And then afterwards (*m*) Eſdras ſpeaks in the name of the Lord to this purpoſe. "O "ye heathen that hear and underſtand; look "for your Shepherd. He ſhall give you e-"verlaſting Life; for he is nigh at hand, that "ſhall come in the end of the world. Be "ready to receive the Rewards of his King-"dom; for the Everlaſting Light ſhall ſhine "upon you for evermore. I teſtify of my "Saviour openly. O receive the Gift that is "given unto you; and be glad, giving thanks "unto him that hath called you to the hea-"venly Kingdom," &c.

But

(*m*) 2 Book ii. 34, &c.

But let us come to a book much more valuable than this, *viz.* to that which is called the Wiſdom of Solomon, becauſe much of it is ſuppoſed to have been ſpoken by him. "(*n*) I prayed," ſays he, "and underſtanding "was given me. All ſuch things as are ei-"ther ſecret or manifeſt, them I know. For "Wiſdom, which is the worker of all things, "taught me. For in her is an underſtanding "Spirit, holy, one only, manifold, lively, "clear, undefiled, plain, not ſubject to hurt, "loving the thing that is good, quick, which "cannot be hindered; ready to do good, kind "to man, ſtedfaſt, ſure, free from care, ha-"ving all power; overſeeing all things, and "penetrating through all ſpirits, that are in-"telligent, pure, and ſubtil. For the motion "of Wiſdom is more ſwift than any other "motion. She paſſeth and goeth through "all things by reaſon of her pureneſs. For "ſhe is the breath of the power of God, and "a pure Influence flowing from the Almigh-"ty. Therefore nothing can enter into her "that is defiled. For ſhe is the Brightneſs of "the everlaſting Light; the unſpotted Mir-"ror of the power of God; and the Image "of his Goodneſs. And being but One, ſhe "can do all things; and remaining in herſelf, "ſhe maketh all things new; and in all gene-"rations

(*n*) Ch. vii. 7, 8, 12. compared with 21, &c.

" rations ſhe enters into holy ſouls; and makes " them friends of God, and Prophets."

And afterwards we have an account of Solomon's Prayer, in order to be bleſſed with the preſence and aſſiſtance of this Wiſdom; which he begins thus: " O God of my fa- " thers, and Lord of mercy, who has made " all by thy *Logos*, and conſtituted man by " thy Wiſdom; Give me Wiſdom," *&c.*

Then he goes on to ſhew that it was Wiſdom in a (*o*) Perſonal ſenſe, or the *Logos*, that governed the World and Church down from the Creation and fall of man, that he deſires the preſence and aſſiſtance of. Take a few examples only here; and let the reader have recourſe to the narration itſelf for further information. ' She (that is, Wiſdom) preſerved ' the firſt formed father of the world, *viz.* ' Adam; that was created alone, and brought ' him out of his Fall; and gave him power to ' rule all things. But when the unrighteous, ' *viz.* Cain, went away from her in his anger, ' he periſhed alſo in the fury wherewith he ' murdered his brother. For whoſe cauſe' (that is, upon the account of the Apoſtacy, which he was the original of) ' the earth be- ' ing drowned with a flood, Wiſdom (or the ' *Logos*) again preſerved it; and directed the ' courſe of the righteous (*viz.* Noah and his ' family)

(*o*) Chap. x. xi. xii. &c.

'family) in a piece of wood of ſmall value.
'Moreover the Nations, in their wicked con-
'ſpiracy, (*viz.* at the building of Babel) being
'confounded, ſhe found out the righteous
'man, (*viz.* Abraham) and preſerved him
'blameleſs unto God; and kept him ſtrong
'againſt his tender compaſſion to his Son.
'When the ungodly periſhed ſhe delivered
'the righteous man, (*viz.* Lot) who fled from
'the fire that fell down upon the five Cities;
'of whoſe wickedneſs, even to this day, the
'waſte land that ſmoketh is a teſtimony; and
'plants bearing fruit that never come to ripe-
'neſs; and a ſtanding pillar or ſtatue of ſalt
'is a monument of an unbelieving ſoul.'

And thus he goes on to attribute all the memorable things that are aſcribed to God, to the Wiſdom or *Logos*. One paſſage more to this purpoſe out of the ſame book may be noticed. It is after the memorable account which he gives of the plague of darkneſs, which the Egyptians were under, where he comes to ſpeak of the Light which the Iſraelites enjoyed all that time. (*p*) "Nevertheleſs, "ſays he, thy Saints had a very great Light; "whoſe Voice indeed they heard, but ſaw "not the Form thereof." Now what was this Light? Not the light of the Sun, or of the day, which was univerſally overclouded

(*p*) Chap. xviii. 1, &c.

through all Egypt; but the light of the *Shechinah:* for it is told us, that it was a Living Light, or light taken Perſonally for him who thus diſcovered himſelf in Light then, as he did afterwards upon mount Sinai: becauſe, it is added, "That they heard his Voice, but "ſaw not his Form." This, by the way, throws light upon that part of the (*q*) hiſtory of Moſes: for hence it is plain, according to the ſenſe of this author, that the ſame light, or *Shechinah*, which went before the Iſraelites as a *Pillar of Cloud* and Fire, was that which gave them light in Goſhen, when all the reſt of Egypt was under the groſſeſt darkneſs. This is ſtill more clear from what is added, "Thou "gaveſt them (that is, the Iſraelites) a burn-"ing Pillar of Fire, both to be a Guide of the "unknown journey; and to be a harmleſs "Sun to entertain them honourably."

* Since then both the Scripture, and the ancient Jewiſh and Chriſtian writers affirm, that the *Logos* made the world, it may be worth while to inquire, how this is deduced from Moſes; who ſeems to be quite ſilent about it. This being premiſed, let us conſider if there be any thing in his account of the Creation, that may be ſo interpreted. We ſhall be apt to think that ſomething there muſt be referred

* P. 275. Chr.

(*q*) Exod. x. 21, 22, 23. See Pſal. lxxviii. 49. compared with Wiſdom xvii. 2,—5, 6,—14, 15,—20, 21.

referred to by the Ancients on this ſubject; (as indeed there is) for we ſhall find, that the very firſt word of Geneſis is taken in this ſenſe. It is true the Hebrew word ſignifies commonly in the *Beginning*, ſo as to denote ſome firſt Epoch or date of time. But it is taken alſo by authors of note for an Agent or Efficient; by whom any thing is made: in the ſame ſenſe that ἀρχὴ is ſometimes taken; as was ſhewed before. Therefore Hilarius ſays, (*r*) that τὸ *Bereſhith* was underſtood in a threefold ſenſe by the Hebrews: *viz.* for *the beginning*; for *the Head* or *Cauſe of any thing*; and for the *Son of God*. And indeed Chriſt is expreſsly called the Ἀρχὴ, which anſwers to this Hebrew word *Bereſhith*, (ſo rendered by the (*s*) Septuagint) as it is plain from two places which I have already attempted to illuſtrate, *viz.* Col. i. 18. and Rev. iii. 14. to which we therefore refer the reader.

To this purpoſe Origen ſpeaks yet more clearly 'In the Beginning, God created hea-'ven and earth. What is this Beginning of 'all things? It is no other but our Lord, and 'the Saviour of all, Jeſus Chriſt, the firſt 'producer of all Creatures. In this Begin-'ning therefore, that is, in this his own *Logos*, 'God made heaven and earth. Therefore 'John ſaith, In the Beginning was the *Logos*,

(*r*) In Sec. Pſalm. (*s*) Gen. i. 1.

'&c. So it is not any Beginning of Time 'that is properly meant here; but the mean-'ing is, God made all things in *Bereſhith*, the 'Beginning, that is, in our Saviour Chriſt; 'by whom heaven and earth were made; and 'of which therefore he is the Beginning.'

And in another place, after he had largely diſcourſed of the import of the word *Beginning*, and in how many reſpects it is taken, (*viz.* for the beginning of a Way, of Duration, of Knowledge, &c.) he ſpeaks of Chriſt thus. (*t*) 'He is the Creator, as he is the 'Ἀρχὴ, the Beginning; and he is ſo ſince he 'is the Wiſdom of God. Therefore he is 'ſaid to be the Beginning; becauſe he is the 'Wiſdom. For as Solomon ſays, God made 'Wiſdom to be the Beginning of his Ways; 'and by it he created all his Works. So that 'by the Beginning, (the Bereſhith or Ἀρχὴ,) 'the *Logos* or Wiſdom is denoted,' &c.

And thus another ancient writer ſpeaks. (*u*) God, ſays he, having brought forth his 'own *Logos*, who is his Wiſdom, made uſe of 'him in the Creation of the World, and made 'all things by him. He therefore is called 'the Ἀρχὴ, the Beginning; becauſe he is in-'deed the Beginning, or Cauſe of all things: 'and

(*t*) In Joan. Cap. i. 1. (*u*) Theoph. Ant. ad Autol. Lib. ii. p. 88. Edit. Paris.

'and because he governs (ἄρχει καὶ κυριεύσει
'πάντων) all things, which were made by him.
'He therefore being God's Spirit, (that is,
'the Son of God) the Beginning, and the
'Wisdom, and Power of the Most High, did
'descend upon the Prophets; by whom, as
'Organs or Instruments, he revealed what
'related to Creation, and all other things.
'For there were no Prophets when the world
'was made; but the Wisdom of God, which
'was in his own bosom; or his holy *Logos*,
'was ever at hand. Therefore the *Logos* speaks
'by Solomon thus, "When God prepared
"the Heavens I was there. When he laid
"the foundations of the Earth I was by him:"
'*viz.* as a joint worker in framing all things.
'So also Moses speaks, or rather the *Logos* by
'him, In the Beginning God made heaven
'and earth. But that the latent sense of this
'word *Beginning* might not be unknown, the
'*Logos* by Moses adds, "And the Earth was
"without Form, and void, and Darkness was
"upon the face, or superficies of the Abyss;
"and the Spirit of God moved upon the face
"of the waters:" that is, the *Logos*, or the
'Beginning, moved and was at work upon
'the Surface of the World, then covered over
'with the waters!'

LET them who pleaſe to ſee more on this head conſult Acaſius's Catena, Tatian's Oration, Ambroſe, Baſilius, and Jerom upon Gen. i. Auſtin Lib. 2. Confeſſ. cap. ix. and Lib. xii. cap. 19, 20, 28. and in many other parts of his works. Cyprian alſo *de Jejunio*, the *Symbolum Sirmienſe* Artic. 26. in Hilary de Synod. Socrat. ii. 30. together with Beda, and indeed almoſt all the ancient writers: and ſuch of them, the Fragments of whoſe works on this head are preſerved by Photius: *viz.* Aetius, Cod. 221. p. 566. Jobius, Cod. 222. p. 578. Ephremius, Cod. 228. p. 814. Eulogius, Cod. 230. p. 835. Methodius, Cod. 236. p. 399. and Aſterius, Cod. 271. p. 1490.

If all theſe things be duly conſidered, it will not be looked upon as wholly precarious, if we ſhould interpret a paſſage in the xlth Pſalm, in this ſenſe, *viz.* that expreſſion of Chriſt's, "In the Volume of the Book it is written of "me:" for that Chriſt is introduced ſpeaking there, is certain from what the Apoſtle ſays of it. And ſince we have made it appear, as probable at leaſt, that the firſt word of the Bible denotes Chriſt; why may it not be thought that our Lord alludes to that expreſſion, as well as to thoſe other paſſages in the Volume of the Old Teſtament, where mention is made of him? And if the reading of the Septuagint be adverted to, and followed,

we

we may be induced to think that this is the very thing that our Lord points at: for what we render in the Volume, is in the Greek ἐν κεφαλιδι βιβλιω, *in capite libri*, i. e. *in the Head or Beginning of the Bible*, or as we may render it, In the very Title of the Bible, or Book of the Law: for the Hebrews called the five books of Moſes by the initial words. And thus what the Greeks, and we, and others from them, call the *Book Geneſis*, or the *Book of Geneſis*, was known by them under the title of *Sepher Bereſhith*, *i. e.* the *Book Beginning*, or the *Book of the Beginning*. If then *Bereſhith* denote Chriſt as the *Logos*, he might well ſay that *he was mentioned and written of in the very Title of God's Book.*

Having ſaid ſo much upon this head, it is left to the reader to judge, whether our Saviour does not inſinuate this himſelf; who when the Jews aſked him, (*v*) "Who art "thou?" gives them this anſwer, τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; which we render in an odd manner, "Even the ſame that I ſaid unto you "from the beginning:" whereas the meaning is plainly this, I am the Ἀρχὴ, *the Beginning, as I tell you:* as the Vulgar Latin, the Ethiopic, and that of Arius Montanus render it. Now our Saviour had told the Jews a little before, (*w*) "That he was the true Light of "the

(*v*) St John viii. 25. (*w*) Ver. 12, 13.

" the World; and that he was from above, " and not one that had his Original in this " world." And a little after he tells them, that (x) " he had his Exiſtence before Abra- " ham," as being the ſame that afterwards was known by the name of *I am* to Moſes: for " before Abraham was, ſays he, I am." Therefore it was very proper for him here to repreſent himſelf as the Bereſhith, or the *beginning* of all things.

No. IX.

HERE it is well worthy of obſervation, that what our verſion renders—" And his bright- " neſs was as the Light," the Jewiſh Paraphraſe tranſlates—' And the brightneſs of his ' Glory was as the *Firſt-begotten*, or primeval ' Light.' The word here rendered ' primo- ' genitus' is ' Bereſhith,' the firſt word of Geneſis; and underſtood by the ancient Jews to be the ſame as *Chriſt:* and taken by Moſes in the like ſenſe, as St John does *Logos* in in the beginning of his Goſpel. Conſequently they believed that the Second Perſon of the Deity thus appeared in Glory on Mount Sinai.

From this account we ſee, what the Scriptures

(x) Ver. 56, 58.

tures mean by the *Glory of the Lord;* and the Jewiſh Writers by the *Shechinah*. Upon every remarkable occurrence, there was ſome Manifeſtation, or Emanation from it. Thus, when God conducted his people through the wilderneſs, he marched before them, under the viſible ſymbol of (*y*) "a Pillar of cloud by day, "and of Fire by night." When the Egyptians purſued the Iſraelites, (*z*) "their General, "who went before the camp of Iſrael, remo-"ved, and went behind them;" and the "Pillar of the Cloud removed with him," *&c.* Here follows a peculiar remark, that as Moſes makes a plain diſtinction between the *Perſon* who conducted them, and the *Pillar*, which was the Enſign of his Preſence and Command; ſo he whom Moſes calls the *Angel of God* in the latter place, is called *Jehovah* in the former. This clearly demonſtrates it was not a created Angel, (the name of *Jehovah* being appropriated to God alone,) neither was it God the *Father*, (for whoſe Angel, or Meſſenger could he be?) but Chriſt himſelf, who led the People out of Egypt, gave the Law from Mount Sinai; and afterwards dwelt among them, as their King, General, and Judge.

No.

(*y*) Exod. xiii. 21, 22. (*z*) Ibid xiv. 19, 20.

No. X.

THE Objections to this opinion, 'That the 'ſame Perſon who aſſumed our Nature, and 'whom we know by the name of Jeſus Chriſt, 'appeared at the giving of the Law on Mount 'Sinai; and on other occaſions,' though propoſed by Great men, are of little weight. We never heard of more than two.

The firſt is taken from thoſe places, where (*a*) "the Law is ſaid to be given by Angels:" for this, ſay they, is oppoſed by the Goſpel's being given by Chriſt. To which it is anſwered, that the Law is ſaid to have come by Moſes, in contradiſtinction to the Goſpel's being brought to us by Chriſt. Yet this does not affirm that Chriſt did not give the Law alſo. "Moſes was indeed faithful in God's houſe "as a Servant," (*b*) "but Chriſt as a Son over "his own houſe." So that although both the Angels and Moſes were concerned in the giving of the Law; yet the *Shechinah* had the ſuperior and principal management.

We ſay alſo, that the reaſon why Angels are ſaid to give the Law, is becauſe it was by their Miniſtration that Chriſt ſpake and acted then. He had not at that time aſſumed our nature: and therefore it was conſiſtent with

(*a*) Heb. ii. 2, 3. Gal. iii. 19. (*b*) Heb. iii. 2, 3, 5, 6.

with his Grandeur, to ſpeak by the intervention of ſome Angel, as his Herald. Unleſs this be granted, how is it poſſible to conceive that any created Being could uſurp the title (*c*) of *God*, and require worſhip and obedience?

This will ſerve likewiſe for an anſwer to the ſecond objection—(*d*) "That God, who "at divers times, and in ſundry manners, "ſpake of old by the Prophets, has, in theſe "laſt days, ſpoken unto us by his Son." For the diſcrimination here between the two Oeconomies, is only in the management. God ſpake not of old by any Perſon, called or known by the name of the Son of God; nor did the Son of God ſpeak but by ſome Organ: and yet we may properly affirm that God ſpake by him, whom we know now to be his Son. In a word, the *Logos* ſpake, but not the *Loganthropos:* and God ſpake by the *Shechinah*, but not the *Shechinah made Man.*

So that the excellency of the Chriſtian Diſpenſation above the former is this; the *Shechinah*, or *Logos*, has actually aſſumed our nature, and ſpoken and acted plainly and familiarly: whereas of old he was ſeen under the emblem of Fire and *luminous* Clouds; and heard by the miniſtration of Angels under

(*c*) Exod. iii. 5, 6.
(*d*) Heb. i. 1.

der his authority. If therefore we only diſtinguiſh between Chriſt, as the *Shechinah*, or *Logos* of God formerly; and as *God's Son incarnate* now; we may eaſily account for all the different expreſſions of ſcripture connected with this ſubject. Some of them refer to his Pre-exiſtence, and Manifeſtations of old; and others to his coming into the World in the fulneſs of time. Hence Juſtin Martyr ſays—'That the *Logos* both ſpake by the Pro-'phets of old; and afterwards by *himſelf* alſo; 'being for this end made ſubject to like in-'firmities with us.'

No. XI.

But we are ſurprized to find them agreeing in this likewiſe, That the *Father* is here repreſented under the Name of the *Ancient of Days*. Yet, does not Chriſt himſelf aſſert, "that no man ever ſaw his ſhape;" that is, under any Repreſentation or Emblem? Does not his Apoſtle alſo declare, that "No man "ever ſaw him, or can ſee him?" On the other hand, the *Logos* is ever introduced as the *viſible Repreſentation* of the *inviſible God*.

And indeed, he who will carefully examine the words of Daniel, will be ſatisfied, that he who is called the *Son of Man*, is alſo called the

the *Ancient of Days:* and afterwards the *Moſt High* alſo. For in the 9th and 10th verſes, the Ancient of Days is deſcribed as the *Shechinah*, and therefore muſt be the ſame. (Compare this deſcription with Rev. i. 13, 14.) Then in the 13th and 14th verſes Chriſt is ſpoken of as the *Son of Man*, that is, with reſpect to his ſtate of *Humiliation*. And that a *decorum* might be obſerved between this twofold Repreſentation of Chriſt (as the *Logos*, and as *Man*,) it is ſaid, that the one is brought near to the other; and all Dominion, Glory and Power, put into his hand. Stript of its figure, the whole amounts to this,

'That Chriſt, as *Man*, having for a time 'diveſted himſelf of the outward appearance 'of the *Shechinah*, did, upon his finiſhing his 'work on earth, aſcend with the clouds of 'heaven; and there was inveſted with the *She-* 'chinah ſolemnly. Upon which, not barely 'as the *Logos*, but as the LOGANTHROPOS, all 'Power is again committed to him. So that 'afterwards he is intitled, (in that reſpect) to 'be called the *Ancient of days* and *Moſt High*: 'his Kingdom being an everlaſting kingdom: 'and all being obliged to ſerve and obey him 'as the MAN, who is glorified with the con- 'ſtant and full appearance of the *Shechinah*.'

No.

No. XII.

ADAM is generally ſuppoſed to have had his name given him, from a word of the ſame letters and ſound in the Hebrew, that ſignifies *red;* becauſe, ſay our old commentators, he was made of *red earth*, or clay. But though Moſes (*d*) ſays indeed that Adam was made of the Earth, and that the Hebrew word there uſed ſignifies red; yet he ſays not that he had his *Name* from thence. And therefore it may be as reaſonable to ſuppoſe, that that name was given to the Earth or Ground *from* Adam. We are then ſtill left to enquire why God called the firſt Man Adam. Man, when firſt created, was a moſt Noble Creature; and therefore the Name that God gave him, muſt have expreſſed ſomething of his nature and excellency. He appeared at firſt like the roſy Morning, and was, no doubt, called Adam to denote his excellency. Some footſteps of this ſeem ſtill to remain in the Oriental Tongues. In the Hebrew *Aden* ſignifies a Foundation, and *Adon* Lord or Prince; whence God himſelf takes the name *Adonai:* and it may not be improbable that Adam, who was conſtituted Lord of this world, might have his name at firſt from hence, with a ſmall variation of ſound.

(*d*) Gen. ii. 7.

ſound. Ludolphus, in his Ethiopic hiſtory, as alſo in his Lexicon of the Ethiopic Language, ſuppoſes, that the true Original of the firſt Man's being named *Adam* is preſerved there; and that it ſignifies not only Delightful, or God's delight; but Brightneſs and Excellency. And perhaps the Syriac word *Adamas*, a Diamond, may be derived from thence, as denoting both its Sparkling Brightneſs, and its Value and Excellency.

No. XIII.

A Gentleman that travelled through Canaan told me, that an ingenious perſon, his fellow-traveller, who was a Deiſt, uſed to make himſelf merry with all the ſtories the Romiſh Prieſts entertained them with, as to the ſacred Places and Reliques they went to ſee; and particularly when they firſt ſhewed him the clefts in the Rock of Mount Calvary; which is now included within the great Dome that was built over it by Conſtantine the Great. But when he came to examine the clefts more narrowly and critically, he told his fellow-travellers, that now he began to be a Chriſtian: for, ſaid he, I have been long a Student of Nature, and the Mathematics; and I am ſure theſe Clefts and Rents in this Rock were never

ver made by a natural or ordinary Earthquake: for by ſuch a concuſſion, the rock muſt have ſplit according to the veins; and where it was weakeſt in the adheſion of the parts. For thus, ſaid he, I have obſerved it to have been done in other rocks, when ſeparated or broken, after an earthquake. And reaſon tells me it muſt always be ſo; but it is quite otherwiſe here. For the Rock is ſplit quite athwart, and croſs the veins, in a moſt ſtrange and preter-natural manner. This therefore I can eaſily and plainly ſee to be the effect of a real Miracle; which neither nature nor art could have effected. And therefore, added he, I thank God that I came hither to ſee this Standing Monument of a Miraculous Power, by which God gives evidence to this day to the Divinity of Chriſt.

He that will look into Sandys' travels, will ſee ſome account of theſe Clefts in the rock of Calvary, together with a ſmall Plate that repreſent them: though Mr Sandys ſeems not to have viewed them ſo critically as this Gentleman did afterwards.

No. XIV.

HERE let us take a view of thoſe Prophetical phraſes that were peculiar to the Jewiſh Nation; and by them univerſally underſtood to denote the *Meſſiah*, and his Kingdom: eſpecially ſince Chriſt's adhering to theſe, was that method which he ſo ſucceſsfully made uſe of, ſo as perfectly to reach his end, by an exact and equal adjuſtment of thoſe two things mentioned before; and which at firſt view ſeemed to be irreconcileable. But here the reader muſt not expect all thoſe expreſſions of the Old Teſtament that relate to Chriſt; but only thoſe that were the commonly received ones when Chriſt was in the world.

Now the proper Name by which the Jews ever ſpoke of him was that of the *Meſſiah*, or *Chriſt*; whoſe coming was ſo univerſally believed and expected, that even the Woman of Samaria could ſay, (*e*) "I know that Meſſiah "cometh; (*i. e.* adds the Evangeliſt, *Chriſt*) "when he is come, he will tell us all things." To which our Lord anſwers, (*f*) "I that ſpeak "unto thee am He." When therefore the Woman told this to her Neighbours, they went in multitudes to ſee him; and it is ſaid,

(*e*) St John iv. 25. (*f*) Ver. 26.

(*g*) "many believed in him," and told the woman, "Now we believe, not becauſe of thy "ſaying, for we have heard him ourſelves, "and know that this is indeed the Chriſt, the "Saviour of the world." No wonder that this Name ſhould be univerſally given him who was anciently called the *Promiſed Seed*, and the *Shiloh*: for, not to mention other places, he is expreſsly called (*h*) *Meſſiah, the Prince*. He is alſo called emphatically the *King of Iſrael*, (*i*) or Ruler in Iſrael. For ſo it was fully ſpecified, That (*j*) "the Govern-"ment ſhould be upon his ſhoulder," and that he ſhould be called "the Prince of Peace;" of the increaſe of "whoſe Government and "Peace there ſhall be no end, upon the "Throne of David, and upon his Kingdom; "to order it and to eſtabliſh it, with Judg-"ment and with Juſtice, from henceforth e-"ven for ever." And beſides that the Prince the Jews expected was called *Meſſiah*, and the *Prince*, *King*, or *Ruler* in a peculiar and emphatical ſenſe, there were two ways of ſpeaking uſed in relation to him, *viz.* the *Son of God*, and the *Son of David*, which the Jews underſtood (when they ſpoke in an appropriate ſenſe) to be Names or Periphraſes properly expreſſive

(*g*) St John iv. 42. (*h*) Dan. ix. 25.
(*i*) Mic. v. 2. St Mat. ii. 5, 6. St Luke xix. 38.
(*j*) Iſa. ix. 6, 7.

expreſſive of the *Meſſiah*, and peculiar to him. (*k*) *Son of God* denotes the Meſſiah; and he that appeared with the (*l*) three youths was called ſo. That it was a phraſe common with the Jews, to term the Meſſiah thus, when our (*m*) Lord came into the world, appears alſo. Nay, even the (*n*) Devils themſelves ſpeak in the ſame dialect. In like manner, (*o*) *Son of David* was a familiar phraſe among the Jews, by which they called him that was to be the *Meſſiah:* a phraſe founded on what was ſaid of the (*p*) Meſſiah. There was alſo another Phraſeology our Saviour made uſe of, as denoting him to be the Meſſiah in the appropriate ſenſe he uſed it; viz. (*q*) *Son of Man.* In applying which, our Saviour alludes to (*r*) Daniel, which denotes the Meſſiah likewiſe. And yet, as was before obſerved, none of theſe expreſſions could be a juſt ground of accuſing Chriſt before Pilate, as a traitor to Cæſar. *Meſſiah* was unintelligible to him. David's family was ſo low, that Tiberius had nothing to fear, though Chriſt were really his ſon. The *Son of God* ſounded indeed awfully, but

(*k*) Pſal. ii. 7. Prov. xxx. 4. (*l*) Dan. iii. 25.
(*m*) St Matt. iv. 3. Chap. xiv. 33. xvi. 16. xxvii. 54.
(*n*) Ibid. viii. 29. (*o*) Ibid. ix. 27. xv. 22. xx. 30, 31. xii. 23. xxi. 9. xxii. 42, 45. (*p*) Iſai. ix. 7. Jer. xxiii. 5. xxxiii. 15, 17. Amos ix. 11.
(*q*) St Matt. viii. 20, ix. 6. x. 23. xi. 19, &c.
(*r*) Chap. vii. 13.

yet it was too myſtical to a Gentile, to take away a man's Life upon it; nor was there any Roman law to juſtify ſuch a ſtep. The only phraſe then that could alarm Pilate, was Chriſt's being called *King* or *Prince*. This he could not let paſs: and therefore when Chriſt talked of his Kingdom, he notes the word with ſome concern, (*s*) "Art thou "a King then?" But though Jeſus owns the title, yet he does it in ſuch a way, that denying (what the Jews laboured to fix upon him) that "his Kingdom was of this world," Pilate ſaw no juſt reaſon to take away his Life.

And here let us conſider alſo what the Jewiſh phraſe was at that time, when they ſpake of the *Kingdom of God*, or *Kingdom of Heaven*, the Meſſiah was to erect. For though they dreamed of a temporal monarchy, yet the Providence of God ſo ordered it, that they ſhould uſe a way of ſpeaking that ſhould carry along with it quite different ideas; and ſo ſhould be a material refutation of their own aſſertion, and a confirmation of what Chriſt taught, that his Kingdom was to be Heavenly and Divine. That this was the received phraſeology, appears plainly from the two following paſſages, not to mention other things obſervable to this purpoſe in the evangelical hiſtory. The firſt is, (*t*) where, while he ſat at meat in the Phariſee's houſe and they watched him, it is obſerved,

(*s*) St John xix. 37. (*t*) St Luke xiv. 1.

obſerved, that one of thoſe that were preſent ſaid unto him, (*u*) "Bleſſed is he that "ſhall eat bread in the Kingdom of God." The other is, where the Phariſees demanded (*v*) "when the Kingdom of God ſhould "come?" It is eaſy to ſee that the Jews took this expreſſion from (*w*) Daniel; where the Kingdom of the *Son of Man*, and the Kingdom of the Saints of the Moſt High is made mention of, as the (*x*) Laſt Kingdom; and ſuch a one as was to be univerſal as to extent, and perpetual as to duration. The Jews compendiouſly expreſſed their notion of this Kingdom, with reſpect to all thoſe Qualifications, under the deſignation of the *Kingdom of Heaven*, or *Kingdom of God*. Hence the Chaldee Paraphraſe upon theſe words, (*y*) "Say to the ci-"ties of Judah, behold your God," gives this gloſs, 'Say to the cities of Judah, the *King-'dom of God* is revealed.' The Targum ſays, (*z*) 'They ſhall ſee the Kingdom of their Meſ-'ſiah.' And that the later Jewiſh writings frequently uſe the ſame phraſe is taken notice of by (*a*) Dr Lightfoot. When therefore John Baptiſt, and Chriſt, and his Apoſtles ſpake in this ſtyle (as they did (*b*) frequently) we may

 eaſily

(*u*) St Luke xiv. 15. (*v*) Idem xvii. 20.
(*w*) Chap. vii. 13, 14, 18, 27. (*x*) Dan. ii 44 ix. 25.
(*y*) Iſa. xl. 9. (*z*) On Iſa. liii. 11. (*a*) Vol. i. p. 569, 570, and Vol. ii. 115. (*b*) St Matt. iii. 2. vi. 33. xii. 28. Col. i. 13, &c.

yet it was too myſtical to a Gentile, to take away a man's Life upon it; nor was there any Roman law to juſtify ſuch a ſtep. The only phraſe then that could alarm Pilate, was Chriſt's being called *King* or *Prince*. This he could not let paſs: and therefore when Chriſt talked of his Kingdom, he notes the word with ſome concern, (*s*) "Art thou "a King then?" But though Jeſus owns the title, yet he does it in ſuch a way, that denying (what the Jews laboured to fix upon him) that "his Kingdom was of this world," Pilate ſaw no juſt reaſon to take away his Life.

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eaſily conclude, it was in a ſtrain the Jews were accuſtomed to, and perfectly underſtood. Only here was their difficulty. They knew not how to improve this into ſuch an accuſation againſt our Lord, as could be at all valid with Pilate; who had nothing to do with an Heavenly Kingdom; if Chriſt did not ſet up an earthly one. So that our Lord, by keeping to this way of ſpeaking, perfectly defeated their deſign againſt his Life.

No. XV.

St MATT. x. 14. explained.

CHRIST's commiſſion both to the Twelve and Seventy, being mentioned here, one thing connected with it is worthy of note; and that is our Lord's command, that in caſe of being deſpiſed or rejected, by any city, village, family, or perſon, they ſhould uſe this rite or action, "to ſhake off the duſt from their feet, "or from their ſhoes." St Mat. x. 14. St Luke x. 10. We are to know then, that the Jews had an opinion, that the very duſt of the land of Iſrael had a peculiar ſort of ſanctity in it above other countries: and that the Gentiles were ſo polluted that the very duſt of their land was defiled. *Toſaphta ad Kelim* ſay thus,

'In

'In three things, Syria was like unto any hea-
'then land; one was, that the duſt of it made
'a perſon unclean, as the duſt of any other
'heathen land,' &c. And in *Bab Sanedr.* Fol. xii. 1. there is this paſſage. A traditional author ſays, 'They bring no Herbs into the 'land of Iſrael, out of a heathen land.' 'What 'difference is there between them? R. Jeremiah 'ſays, the care of their duſt is among them.' The Gloſs upon this is, 'They take care, leſt with 'the herbs, ſomething of the Duſt of the hea-
'then land be brought, which defiles in the
'tent; and defiles the purity of the land of
'Iſrael.'

By theſe and many ſuch expreſſions to be found in the Jewiſh writings, it is plain they were very careful to bring no duſt from a heatheniſh land into the land of Iſrael: no not ſo much as the little duſt that hung upon herbs. When therefore the Jews came from their travels among Heathens, they ſtopt upon the borders of their own country; they carefully rubbed off any duſt or dirt that was upon their clothes, and particularly from their feet: both to keep them from being defiled, and to teſtify their abhorrence of Pagan ways and cuſtoms.

When therefore our Saviour ordered his diſciples "to ſhake off the duſt from their "feet," &c. both they and all the Jews who were

were witneſs to it, were fully appriſed of the meaning of it. It was in effect a declaration that ſuch a city was profane; becauſe of their oppoſing themſelves to the Meſſiah: and that they were accordingly pronounced to be ſuch by his Diſciples in his Name.

No. XVI.

THAT this was the Tradition and belief of the Ancients, appears from the Targum of Jonathan Ben Uzziel upon Gen. iii. 7. where we have this paraphraſe of the words, 'And 'the Eyes of them both were opened and they 'knew that they were naked; for they found 'that their White or Bright-Garment, with 'which they had been created, was gone from 'them.' The word which I tranſlate *White* here, ſignifies the *Onyx* or *Alabaſter;* and therefore the Latin Verſion has it thus, 'nudati 'enim erant à veſte Onychina in qua creati 'erant.' And this Garment is ſaid to have been that to the whole body which the Nails are to one part of the fingers and toes; but more beautiful and pliable. This may confirm what I ſaid in a marginal note upon the name Adam in the firſt chapter. I ſuppoſe that from this Glorious Garment both Adam and Eve had the general name of *Adam;* as

we

we ſee they were (*c*) *both* called at firſt. For this Garment was, 1. their Ornament and Glory. 2. The Badge and Pledge of their Innocence, and Favour with God. 3. Their defence againſt injuries of Weather, againſt accidents of any ſort; and againſt ſickneſs, pain, and wearineſs. 4. Their protection againſt Satan, ſo as he could not immediately approach them, to hurt their bodies. 5. The enſign and means of their authority over the inferior Creatures; as being Sovereigns of this lower world. And, 6. It was that which rendered their Bodies immortal; as the author of the book of (*d*) Wiſdom inſinuates.

And as it is every way rational to ſuppoſe that our firſt Parents were thus clothed and dignified, when they were created; ſo without this Suppoſition what rational account can be given of the conſternation they found themſelves in, from their nakedneſs immediately after the fall?

Objection. But is it not expreſsly ſaid, that before the fall (*e*) "they were both naked, "the Man and his Wife, and were not aſha-"med?" *Anſwer.* If this be underſtood of an abſolute nakedneſs, we muſt have an odd idea of their knowledge, or rather ignorance, at being naked and not knowing it; for that they were not aſhamed (if this be the ſenſe) was

(*c*) Gen. v. 1, 2. (*d*) Ch. ii. 23. (*e*) Ch. ii. 25.

was becauſe they knew not that they were ſo, if we muſt rigidly adhere to the literal meaning: ſince we are told, that as ſoon as they had ſinned, (*f*) "the Eyes of them both "were opened, and they knew that they were "naked." It is an inconceivable thing, that Adam and Eve ſhould be as naked before the fall, as after; and yet be ſo blind as never to ſee this, and ſo ignorant as not to know it; and that this ſight and knowledge of theirs muſt be owing to their apoſtacy from God.

The meaning therefore of the words muſt be this, 'That though Adam and Eve had no 'ſuch Material Garment before the fall, as 'they had afterwards, when God clothed them 'with the (*g*) Skin of Beaſts: (in which ſenſe 'they were indeed naked) yet they had no 'reaſon of being aſhamed, becauſe they were 'clothed with ſuch a Luminous Garment, as 'did more than ſufficiently make up that 'want.' This being once allowed to be the ſenſe, we ſhall ſoon ſee how naturally all the reſt of this hiſtory will be underſtood. For their Luminous Garment being removed from them, they immediately apprehend their miſery: and thus they are ſaid, (*b*) "To have "their eyes opened, and to know that they "were naked." Therefore finding themſelves defenceleſs, and in all reſpects altered for the worſe,

(*f*) Gen. iii. 7. (*g*) Ibid. 21. (*b*) Ibid. 7.

worſe, (as Sampſon was in point of Strength when he had loſt his hair) they hid themſelves for ſhame amongſt the Trees, &c.

Having been accuſtomed before the fall to the company of the Luminous Angels, nay, and with converſe with the *Shechinah* himſelf, who appeared as a man: thus apparelled with Light, they dreaded the appearance either of them or him now, whoſe Company was their greateſt pleaſure and ſatisfaction before. When therefore they heard the (*i*) "Voice of the "Shechinah, as he walked in the garden," it is ſaid, that "Adam and Eve hid themſelves "from the preſence (that is, the *Shechinah*) of "the Lord amongſt the trees of the garden." But the *Shechinah*, who knew very well where they were, followed them; and drawing near ſaid, (*j*) Adam where art thou, that thou avoideſt my Preſence, when thou didſt hear my Voice calling thee? So that, by the way, we are obliged to conclude, that the *Logos* did not only appear in a viſible manner, but converſed alſo with Adam and Eve audibly, and by an articulate Voice.

The *Logos* approaching the place where they were, and ſaying, "Adam where art "thou?" Adam anſwered, "I heard thy voice "in the garden, and I was afraid, becauſe I "was naked; and I hid myſelf. The ſenſe of

(*i*) Gen. iii. 8. (*j*) Ver. 9.

of which may be this, 'O Lord, it is not now 'with me as formerly. I did indeed hear 'thy voice in the garden, as I was wont to do, 'but I was not in a ſtate to appear before thee; 'and therefore thy voice, that formerly was 'ſo delightful to me, produced nothing but 'fear and terror in me: for alas! I am naked. 'The Luminous Garment is gone; and there-'fore I hid myſelf in the thicket from thee.' Upon which the Shechinah, though he knew all things, makes theſe further demands. (*k*) "Who told thee that thou waſt naked? Haſt "thou eaten of the Tree, whereof I com-"manded thee, that thou ſhouldſt not eat?" But though our verſion renders the words, as if they were two diſtinct Queries, yet the Hebrew ſeems to repreſent theſe to be but two parts of one and the ſame ſentence thus. "Who told thee that thou art naked? Is it "not becauſe thou haſt eaten?" &c. That is, Adam, who was it that occaſioned thy being thus naked? Haſt not thy own ſin produced this change?

And now I leave the reader to conſider, whether the account which I have given be not much more rational, conſiſtent, and intelligible, than the ordinary expoſition by Commentators, and other Divines. But beſides, it may be conſidered, that this notion is what the

(*k*) Gen. iii. 11.

the Apoſtle Paul ſeems plainly to allude to; and found upon as certain in more than (*l*) one place. In the firſt of thoſe places it is plain, that the Apoſtle runs a compariſon between our preſent body, and that vehicle which the ſouls of good men ſhall be clothed with in its ſtead after death, until the Reſurrection.

The firſt he calls "an earthly Houſe of a "Tabernacle." The ſecond "our Houſe "which is to be given us from Heaven," and with which we ſhall then be "clothed." And therefore he ſays, that he did not "deſire to "be unclothed," but "to be clothed upon," as a Man that puts off old apparel, to put on new and finer. But then, in the ſecond paſſage, the Apoſtle ſpeaks of the Reſurrection of that earthly body that was laid in the grave; and thence takes occaſion to ſhew the vaſt Change wrought upon it: *viz.* that whereas it is now corruptible and mortal, it ſhall then be made a ſort of ſpiritual body, by being made immortal and glorious. (*m*) "This cor-"ruptible body muſt put on incorruption, and "this mortal body muſt put on immortality." He ſeems plainly to allude to that Garment of Light, with which our firſt parents were clothed; the being clothed with which rendered them immortal; and the withdraw-

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(*l*) See 2 Cor. v. 1, 2, 3, &c. 1 Cor. xv. 44, 45, 53, 54.

(*m*) Ver. 53.

ing of which made them infirm and mortal. Whereas therefore, in the firſt of theſe paſſages, the Apoſtle ſpeaks of the happineſs of good ſouls when they leave their bodies, in reſpect of that heavenly clothing which they will then put on; and through which the ſouls of ſuch Men will be conſidered not only immortal, but alſo capable of acting as Men; in this ſecond paſſage he ſufficiently inſinuates, that when our former bodies ſhall be raiſed again, the Luminous Vehicle, or Garment, that had clothed the ſeparate ſoul before, will be ſo framed and adapted, as to become the Veſtment of the Body, and ſo of the whole Man. By this his body will be rendered immortal, and perfect in its kind, as well as the ſoul. This opinion is unjuſtly aſcribed to Origen as the inventer of it, for it was the ancient opinion of the Jewiſh Church; from whence Pythagoras and Plato borrowed it, though they improved on it ſo far in their notion of the Tranſmigration of Souls. However, the doctrine itſelf is that which St Paul owns; and which therefore I believe.

PASSAGES *referred to* Page 290.

Iſa. xlix. 8. "I will preſerve thee, and give "thee for a *Covenant of the People*, to eſtabliſh "the

" the earth; to cauſe to inherit the deſolate
" heritages. Ch. xlii. 6, 7. I the Lord have
" called thee in Righteouſneſs, and will hold
" thine hand, and will keep thee and give
" thee for a *Covenant of the People*, for a Light
" of the Gentiles. To open the blind eyes,
" to bring out the priſoners from the priſon,
" and them that ſit in darkneſs out of the
" priſon houſe. Ch. lii. 13, *&c.* Behold my
" Servant ſhall deal prudently—So ſhall he
" ſprinkle many nations, *&c.* *The whole* liii.
" Chap. Who hath believed our Report, *&c.*
" He was wounded for our Tranſgreſſions, *&c.*
" Pſa. xl. 6, 7, 8. Sacrifice and offering thou
" wouldeſt not; but mine ears haſt thou
" opened; burnt offering and ſacrifice for
" ſin haſt thou not required: Then ſaid
" I, lo I come, In the volume of the book
" it is written of me, to do thy Will O
" God. I am content to do it: yea thy Law
" is within my heart. Compare this with Heb.
" x. 5, 6, 7. Wherefore when he cometh in-
" to the world, he ſaith, Sacrifice and Offer-
" ing, *&c.* Pſa. lxxxix. 3, *&c.* I have made
" a Covenant with my choſen, I have ſworn
" unto David my Servant, *&c.* St John vi.
" 39—46. And this is the Father's Will that
" hath ſent me, that of all which he hath gi-
" ven me, I ſhould loſe nothing, but ſhould
" raiſe it up again at the laſt day. The Jews
" then

" then murmured at him—and they ſaid, Is not " this Jeſus the Son of Joſeph? how is it then " that he ſaith, I came down from heaven? " Jeſus therefore anſwered and ſaid unto them, " Murmur not among yourſelves. No man " can come to me, except the Father, which " hath ſent me, draw him, &c. Ch. x. 14. " I am the good Shepherd—As the Father " knoweth me; even ſo know I the Father, " and I lay down my Life for the ſheep.— " Therefore doth my Father love me—No " man taketh it from me—This command- " ment have I received from my Father, " &c. Heb. iii. 2. Who was faithful to him " that appointed him; as alſo was Moſes in " all his houſe, St Luke xxii. 22. And truly " the Son of Man goeth as it was determin- " ed.

St John i. 29, " Behold the Lamb of God, " which taketh away the Sin of the world. " Rev. xiii. 8.—the Lamb ſlain from the foun- " dation of the world.—Job xix. 25. I know " that my Redeemer liveth.—1 Tim. ii. 5, 6. " For there is one God, and one Mediator be- " tween God and men, the man Chriſt Jeſus. " Who gave himſelf a ranſom for all, to be " teſtified in due time. St Matth. xxvi. 28. " For this is my blood of the New Teſtament " which is ſhed for many, for the remiſſion of " ſins. 1 Cor. vi. 20. For ye are bought with

" a price;

" a price; therefore glorify God in your bo-
" dy, and in your ſpirit, which are God's.
" 1 Pet. i. 18, 19. Foraſmuch as ye know that
" ye are not redeemed with corruptible things,
" as ſilver and gold, &c. but with the precious
" blood of Chriſt, as of a Lamb without ble-
" miſh and without ſpot. Epheſ. i. 7, 14. In
" whom we have redemption through his
" blood. Which is the earneſt of our inhe-
" ritance, until the redemption of the purcha-
" ſed poſſeſſion. Heb. xiii. 20. Our Lord Je-
" ſus Chriſt, that great Shepherd of the ſheep,
" through the blood of the everlaſting Cove-
" nant.

Mal. iii. 1. " Behold I will ſend my Meſ-
" ſenger, even the Meſſenger of the Covenant;
" whom ye delight in, &c. Pſa. ii. Yet have I
" ſet my King upon my holy hill of Sion.
" Acts ii. 36. Therefore let all the Houſe of
" Iſrael know aſſuredly, that God hath made
" that ſame Jeſus, whom ye have crucified,
" both Lord and Chriſt. Acts iii. 22. Iſa. lv. 4.
" Behold I have given him for a Witneſs to
" the people, for a Leader and Commander to
" the people. St John xviii. 37. To this end
" was I born, and for this cauſe came I into
" the world, that I ſhould bear witneſs unto
" the truth. Heb. v. 5, 6. So alſo Chriſt glo-
" rified not himſelf to be made an High Prieſt;
" but he that ſaid unto him thou art my Son,

" to-day have I begotten thee. St John v. 22.
" For the Father judgeth no man, but hath
" committed all Judgment unto the Son.
" Iſa. xxii. 22. And the key of the houſe of
" David will I lay upon his ſhoulder: ſo he
" ſhall open, and none ſhall ſhut, and he ſhall
" ſhut, and none ſhall open.

St John vi. 40. " And this is the will of
" him that ſent me, that every one that ſeeth
" the Son, and believeth on him, may have
" everlaſting life, &c. Acts iii. 26. Unto you
" firſt God having raiſed up his Son Jeſus,
" ſent him to bleſs you, &c. St John vi. 38.
" For I came down from heaven, not to do
" mine own will, but the will of him that
" ſent me. Heb. x. 9. Then ſaid he, lo I come
" to do thy Will, O God. Rom. viii. 32. He
" that ſpared not his own Son, but delivered
" him up for us all; how ſhall he not with
" him freely give us all things? Iſa. liii. 10.
" Yet it pleaſed the Lord to bruiſe him, he
" hath put him to grief, &c. St John x. 18.
" No man taketh it from me, but I lay it
" down of myſelf. I have power to lay it
" down, and I have power to take it again.
" Iſa. l. 6. I gave my back to the ſmiters, and
" my checks to them, &c.

" Pſa. cx. 1. The Lord ſaid unto my Lord,
" Sit thou on my right hand until I make
" thine enemies thy footſtool. Pſa. ii. 7, 8. I

" will

" will preach the Law; whereof the Lord hath
" ſaid to me, Thou art my Son, this day have
" I begotten thee. Deſire of me, and I ſhall
" give thee the heathen for thine inheritance,
" and the uttermoſt parts of the earth for thy
" poſſeſſion. Acts xiii. 33. As it is alſo writ-
" ten in the ſecond Pſalm, Thou art my Son,
" this day have I begotten thee. Heb. i. 5.
" For unto which of the Angels ſaid he at a-
" ny time, Thou art my Son, &c. Prov. viii.
" 22. &c. The Lord poſſeſſed me in the be-
" ginning of his way, before his works of old,
" &c. Pſa. xl. 6. &c. Sacrifice and offering
" thou wouldeſt not, but mine ears haſt thou
" opened, &c.

Mic. v. 4, 5. " And he ſhall ſtand and feed
" in the ſtrength of the Lord, in the majeſty
" of the name of the Lord his God: and
" they ſhall abide: for now ſhall he be great
" unto the ends of the earth. Iſa. xlii. 1, 2,
" &c. Behold my Servant whom I uphold,
" mine elect in whom my ſoul delighteth. I
" have put my Spirit upon him, he ſhall bring
" forth judgment unto the Gentiles. He ſhall
" not cry, nor lift up, nor cauſe his voice to
" be heard in the Street, &c. Iſa. liii. 10, &c.
" Yet it pleaſed the Lord to bruiſe him, he
" hath put him to grief: when thou ſhalt
" make his ſoul an offering for ſin, he ſhall
" ſee his ſeed, he ſhall prolong his days, and

" the pleaſure of the Lord ſhall proſper in his
" hand, &c. Heb. x. 5, 10. Wherefore when
" he cometh into the world, he ſaith, Sacrifice
" and offering thou wouldeſt not, but a body
" haſt thou prepared me. By the which
" Will we are ſanctified through the offering
" of the body of Jeſus Chriſt once for all.
" St John xvii. 4. I have glorified thee on the
" earth; I have finiſhed the work which thou
" gaveſt me to do. Phil. ii. 8, 9. And being
" found in faſhion as a man, he humbled
" himſelf, and became obedient unto death;
" even the death of the croſs. Wherefore God
" hath highly exalted him, and given him a
" name that is above every name. Pſal. ii. 8. De-
" ſire of me, and I ſhall give thee the Heathen
" for thine Inheritance; and the uttermoſt
" parts of the earth for thy poſſeſſion. Iſa.
" xl. 3, 6. And he ſaid unto me, Thou art
" my ſervant, O Iſrael, in whom I will be glo-
" rified. And he ſaid, It is a light thing that
" thou ſhouldeſt be my ſervant, to raiſe up the
" tribes of Jacob and to reſtore the preſerved
" of Iſrael, I will alſo give thee for a light of
" the Gentiles, that thou mayeſt be my ſal-
" vation unto the end of the earth. St John
" x. 17. Therefore doth my Father love me,
" becauſe I lay down my life, that I might
" take it again. Iſa. liii. 12. Therefore will
" I divide him a portion with the great, and

" he

" he ſhall divide the ſpoil with the ſtrong;
" becauſe he hath poured out his ſoul unto
" death; and he was numbered with the
" tranſgreſſors, and he bare the ſin of many,
" and made Interceſſion with the tranſgreſ-
" ſors. Iſa. xlix. 4. Then I ſaid, I have la-
" boured in vain; I have ſpent my ſtrength
" for nought; yet ſurely my judgment is with
" the Lord, and my work with my God.
" Heb. xii. 2. Who for the joy that was ſet
" before him, endured the Croſs, deſpiſing the
" ſhame, and is ſet down at the right hand of
" the throne of God."

No. XVII. *

BUT if after all I ſhould be judged by others to be miſtaken, I hope they will act by the ſame rule to me, by which I act towards them: and therefore, that they will not brand me with holding any ſtrange, unſcriptural, or abſurd opinion, by conſequences drawn from what has been ſaid, which I never thought of. But, leſt ignorance and prejudice, (the only enemies to be feared in this caſe) ſhould miſrepreſent me, I ſhall ſubjoin a ſummary account of my faith as to the Grand Article of it, agreeable to the ſentiment of the Ancient

* P. 286. Chr.

" the pleaſure of the Lord ſhall proſper in his
" hand, &c. Heb. x. 5, 10. Wherefore when
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* P. 286. Chr.

Christian Church, according to the determinations of the General Councils; and particularly that of the Synod of Chalcedon.

And, 1. I believe, with the Council of Nice, in opposition to the opinion both of the Arians and Socinians, that Christ is ἀληθῶς Θεὸς, *truly* and *properly God*, as he is the *Logos*: and I hope it will be allowed me to say, that no man has set this matter in a clearer light than I have done in the preceding book.

2. I do as firmly believe that our Blessed Saviour is τέλειος Ἄνθρωπος, *truly* and *really Man*; as the Council of Constantinople agreed, in opposition to the Apollinarian Heresy.

3. I own, with the Council of Ephesus, that the *two Natures* are united in the person of Christ, ἀδιαιρέτως, *without Division*: Nay, that the two Natures are united so as never to have been *actually* divided; and, readily approving of the further cautionary word added by the Council of Chalcedon, that they are united ἀχωρίστως, that is, *inseparably*.

4. I do believe the Eutychians to have been grossly mistaken, when they talked of such an union as denoted a Mixture of the *Divine* and *Human* nature in Christ; as if they had been *blended* or *confounded* together; or, according to the language of others, that the two natures were *converted* or *changed* into one another. Here they seem to have differed greatly among themselves,

themſelves, as is common in all ſuch confuſed, and wild errors; ſome ſuppoſing that the Divine nature was changed into the Human; and others the Human into the Divine. I do therefore readily own, with the ſame Synod of Chalcedon, that the Divine and Human nature of Chriſt were united ἀσυγχύτως, and ἀτρέπτως, that is, *without confuſion* as to both, and *without converſion*; that is, of either of them into the other.

If any ſay, but how is this third Article of this Confeſſion conſiſtent with what I ſaid before, when I denied an union of *Natures*, and aſſerted an union of *Perſons*? I anſwer, I know no difference between a *human perſon*, and the *human nature* as it is *ſpecified* and *determined* to *denote this or the other Man*. My deſign was therefore to ſhew the inaccuracy and confuſion of the common opinion, as it is uſually explained, or rather aſſerted. For if by that human nature which was united to the Divine in the perſon of the Son of God, we underſtand that *determinate* human nature, which denominated him the *Son of Mary*, and thus the Son of Man; (and upon the account of which he is called the Man Chriſt Jeſus) I am fully agreed to ſpeak in the uſual Dialect of Chriſtians, ſince the days of Neſtorius and Cyril. For as I firmly believe Chriſt to be both the *Son of God*, and *Son of Man* in different reſpects,

ſpects, ſo I do as firmly believe, that the union of theſe is ſuch, (though I pretend not to comprehend it, as being an Article of Faith, and not of Science) that we can conceive of Chriſt as he is *Loganthropos*, or the *Logos* made *Man*, no otherwiſe than as one Perſon: at the ſame time that, abſtracting from this conſideration, it is impoſſible to conceive of a *particular Human Nature* deſtitute of a *Perſonality*, to be united to the *Logos;* any more than it is poſſible to conceive that the Man Chriſt could be united to the *Divine Nature*, as determined to the *Second Perſon* of the Trinity, rather than to the firſt, and third; and to ſuppoſe, at the ſame time, that the *Divine Nature*, as thus determined to the Second Perſon, was deſtitute of its proper or ſpecific *Perſonality*.

For if we are obliged to aſſert this, That the *Perſon* of the *Logos* was united to the Man Chriſt; and not the *Divine Nature*, abſtracting from this determination to the *Second Perſon*, or *Perſonality* of the *Logos;* (becauſe otherwiſe we muſt ſuppoſe that the *Father and Holy Spirit* were equally united with the *Manhood* as the *Son*) are we not, upon the account of the ſame idea, applied the other way, equally and as much obliged to aſſert, that the *Man Jeſus Chriſt*, as thus ſpecified and diſtinguiſhed from all the reſt of the individuals that partake of *Human Nature*, was united to the *Logos?*

gos? Otherwiſe we muſt either ſpeak the groſſeſt and moſt palpable Contradiction, or aſſert that all Men that ever lived, or are to live, are equally united as Chriſt was with the *Divine Nature* of the *Logos*, as far as they partake of the ſame *Common Human Nature* that Chriſt did. And if this be once allowed of, all Chriſtianity, as well as Reaſoning upon ſuch points, are enervated at once: for then we muſt ſuppoſe that every man is equally united to the *Logos* as Chriſt was; and that every man (even Cain and Judas) is as highly exalted in relation to God as Jeſus, and as much the author of our Salvation.

No. XVIII. *

"THE Sceptre ſhall not depart from Judah "nor a Lawgiver from between his feet until "Shiloh come: and unto him ſhall the ga-"thering of the people be."

But ſince Herod the great was an uſurper, and in a proper ſenſe an Alien, and not a Jew, (far leſs deſcended of the family of David) in him certainly the Sceptre was departed from Judah, long before Chriſt was born. And therefore it may be aſked, How it is conſiſtent with truth, that Chriſt came before the Sceptre

* P 353. Chr.

Sceptre departed from Judah, ſince he was born long after Herod began his reign? It is very certain that Herod was ſo: for he was an Idumean by birth; and forced upon the Jews by the Romans, to the prejudice not only of David's family, but even of that of Hyrcanus too, that had reigned for ſome time, and was a Jew by birth and deſcent. Therefore we muſt not, we cannot deny but that the Sceptre and Regal dignity were departed from the Poſterity of Judah in this ſenſe, when Herod was impoſed upon them by M. Anthony, and Auguſtus; who obtained a decree of the Roman Senate for this end; and ſet him over the Jews, not by virtue of their call or choice, but by a hoſtile invaſion, and military force.

To anſwer the difficulty, we muſt take a more narrow view of the Text. And firſt, of the ſenſe of the Phraſe, "from between his "feet;" it is agreed this denoted proper and natural Poſterity, or Deſcendants. The phraſe is alluſive to the cuſtom of Parents, between whoſe feet young children uſually ſtand. Thus (*n*) "Joſeph brought forth his two ſons "from between his feet, to have them bleſſed "by Jacob."

But now let us conſider, in the next place, to whom this character is affixed. The vulgar notion which has hitherto obtained is, that it

(*n*) Gen. xlix. 12.

it belongs to the Civil Princes that were to rule over them, as well as to the Doctors of their Law: as if the words had run thus, 'Princes and Doctors that come from be-'tween the feet of Judah shall not cease, till 'Shiloh come.' And had the words run thus, then it is readily confessed they would necessarily have afforded us this sense, 'Judah shall 'not be under the Government either of Prin-'ces or Doctors that shall be *Aliens* or *Fo-'reigners*, but of such as shall be his own Na-'tural Offspring; until the time of the Mes-'siah.' But so far from this, the text in the original will not so much as admit of this construction; and consequently can hardly be supposed to carry any such sense along with it. For it does not speak of the *Persons* of *Civil Rulers*, as it does of those who were to *Expound* their *Law*; but uses the word *Shebet* which signifies only a *Rod* or *Sceptre*. By this precaution, though we are obliged to conclude that the Jews should never want those of their own Nation to be the Expositors of their Law; yet we are so far from being constrained to interpret the first clause as relating to *Civil Rulers*, that the very contrary seems to be insinuated: *viz.* 'that their King or Civil Ru-'ler should not be a Jew, but an *Alien* when 'the Messiah should come.' It is true, it is asserted that the Sceptre should not depart from

from Judah, as from the other Tribes, till the *Meſſiah* ſhould come; but all this is no more than to ſay, that 'whereas all the other Tribes 'ſhould be ruined and ſcattered, long before 'the coming of Chriſt; yet Judah ſhould have 'this privilege peculiar to himſelf, that his 'Poſterity ſhould be continued in a National 'State, under a regular Adminiſtration of 'Princes of their own, whether Natives or A-'liens, that ſhould rule over them as a Na-'tional and Eſtabliſhed People.' This is all the firſt clauſe aſſerts; but the ſecond ſuper-adds more: for it does not only ſay that they ſhould have *Doctors* of their *Law*, as well as *Civil Princes;* but gives us this further notion, that theſe Doctors ſhould be *natural born Jews.*

Now, this being to me the true ſenſe of the Text, we cannot but deſire the reader to obſerve and admire the nice balancing of theſe words; in which we plainly ſee (as through a Ray of celeſtial Light) with what wiſdom theſe very words that Jacob uttered, and Moſes has preſerved to us, are choſen, and connected.

And ſure we are that Wiſdom is moſt admirable and ſurpriſing in adjuſting the time of Chriſt's Coming, according to that ſenſe of the Text now given; which I am bold to ſay is as ſolid as new. For had Chriſt been born before Herod began his Reign, the firſt clauſe

of

of the Text would not have had that Emphaſis it carries along with it: ſince Hircanus and Antigonus his predeceſſors, were Jews by Nation. Had Chriſt come in the beginning of Herod's Reign, he muſt have died likewiſe before the end of it; as he reigned thirty ſeven years from his firſt obtaining the Kingdom at Rome; and thirty four years from the ſlaughter of Antigonus: and then the words would have had no emphaſis at all, when they ſay, that the Sceptre ſhould not depart from Judah till the *Meſſiah* come; which we ſhould be obliged to interpret not in relation to his *birth*, but his *death:* the meaning being on this ground, 'the Sceptre ſhall not depart from 'Judah till the *Meſſiah* die, and go out of the 'World.' Beſides that, had Chriſt ſuffered in the reign of Herod, the Roman Government would have had no hand in his death; which yet muſt be according to the ſcheme God had laid down, that he might ſuffer jointly by Jews and Gentiles. Had Chriſt been born a very few days only after Herod's death, the prophecy had been not only without any importance, but falſe as to the firſt clauſe of it: for after Herod's death the Sceptre was taken from Judah. It is true Herod had a grant from Auguſtus to nominate his ſucceſſor; but it is as true that the Perſon nominated was not to be owned King, till Auguſtus had approved

approved of it: and therefore (*o*) Joſephus tells us, that Archelaus, who was nominated King of Judea by Herod's will, was adviſed by his friends to abſtain from the title of King, becauſe that depended entirely upon the will of Cæſar: which he agreed to ſo ſcrupulouſly, that he refuſed to comply with the deſire of the Army, who offered to crown him King, as his father had been. Afterwards when he and his brother Antipas pleaded their ſeveral pretenſions to that dignity before Auguſtus, the reſult was this, that Auguſtus determined Archelaus ſhould ſucceed to the half of Herod's Government, under the name of Ethnarch or Governor; but that he ſhould never pretend to be King, or aſſume that title: and that the other half of his father's dominions ſhould be divided between his two brothers, Philip and Antipas. So that, in propriety of ſpeech, none ever wore a Crown, or ſwayed a Sceptre in Judea after Herod the *Great*'s death, though ſome of his ſucceſſors obtained that name, and title afterwards: unleſs we make Herod Agrippa an exception to this rule. As for Archelaus, he had not governed ten years complete from Herod's death, until he was recalled to Rome, and baniſhed to France, where he ended his days.

(*o*) Antiq. Lib. xvii. cap. 10.

days. After whom Judea was never entruſted to a Jew, but to a Roman Governor.

From all theſe obſervations, have we not reaſon to admire the punctual and critical accompliſhment of this Prophecy?

But in order to ſet things relating to the Herods in a clear light, it is fit we ſhould preſent the reader with the ſum of their hiſtory, which is as follows. Herod the Great had ſix ſons that came to mens eſtate, *viz.* Ariſtobulus, Alexander, Antipater, Archelaus, Antipas and Philip. Of theſe the three firſt were put to death, by his own order before his death, and the other three ſurvived their Father, and contended before Auguſtus, for their Father's authority and dominion. Archelaus the elder brother having governed Judea for nine years, (though not as King but as Deputy only,) was after nine years baniſhed to Vienna, where he died. In his ſtead Pontius Pilate, who was a Roman, was ſent Governor into Judea; in whoſe days our Saviour was crucified. Antipas, who is commonly called Herod, and his brother Philip, were continued in the Government of their diſtinct Tetrarchies, according to the firſt order of Auguſtus; Antipas being Governor of Galilee, and Philip of the adjacent country called the Trachonitides and Auranites: Judea, Idumea, and Samaria, which had formerly been aſ-

ſigned

ſigned to Archelaus, being now committed to Pilate. And hence it is eaſy to underſtand that it was Herod Antipas who killed John the Baptiſt; and to whom Pilate ſent Chriſt. But during his Government it happened, that Herod Agrippa, the ſon of Ariſtobulus, who had been impriſoned by Tiberius, had ſo got into the favour of Caius, that he was by him declared ſucceſſor to Philip, who happened to die about that time: and was honoured alſo by him with the title of King, not of Judea, but of that diſtrict or territority which had formerly belonged to his Uncle Philip. And not only ſo, but he alſo gave him Galilee; baniſhing Antipas from thence into Spain, where he died. Beſides all this, Claudius Cæſar gave him dominion over all Judea and Samaria, which had formerly belonged to Archelaus. So that all the dominion of Herod the Great did at length return to him for three years, if we may believe (*p*) Joſephus. Moreover, this is that Herod, who, affecting to imitate the ſplendor of the Meſſiah, or *Shechinah*, was ſtruck immediately by an angel. To which obſervation let me add, that the Meſſiah being now come, it was High Treaſon againſt him who was the true King of the Jews, (according to that faithful witneſs which Chriſt witneſſed before Pilate) for any man, but eſpecially

(*p*) Antiq. Lib. xix. cap. 7.

eſpecially a Jew, to aſſume the Title of King of Judea. Herod Agrippa therefore, who had killed the Apoſtle James, and attempted to kill Peter, having ſufficient opportunities to know that Chriſt was the Meſſiah, was ſo much the more guilty in uſurping this Title and Office; which appertained to none other, (according to Jacob's prediction) now that Chriſt the Shiloh of God was come. Hence our Lord had juſt reaſon to puniſh him in that remarkable way; that the Jews might ſee that their ancient *Shechinah* acted ſtill as their King; and ſo might be led to think of Chriſt, whom the Chriſtians owned as Meſſiah.

So that though this Herod was indeed conſtituted King of Judea by the Roman Emperor, yet ſince this was for three years only, and he was declared by this exemplary puniſhment to have been an actual Uſurper; therefore there was reaſon to ſay, that none was properly King of Judea after Herod the Great, unleſs Herod Agrippa be made an exception to this rule. If any ſay, but was not his ſon Herod Agrippa as much King as his father, ſince he is called ſo conſtantly both by Paul and Feſtus; and is alſo uniformly ſpoken of under this Title by Joſephus? I anſwer, not at all: for though this younger Herod Agrippa (who is ſimply called Agrippa in the Acts, as his father is ſimply named Herod, for

diſtinction ſake) is ſaid by Joſephus to have been conſtituted King over his father's dominions by Claudius Cæſar; yet when this Author explains this general aſſertion, by giving us a more particular account of this affair, he tells us, that Agrippa (who it ſeems came not from Rome to take poſſeſſion of his Kingdom till long after the death of Claudius) was abridged of this dominion by Nero, who allowed him indeed to govern all the other dominions that belonged to Herod the Great; but ſuffered him not to have any immediate authority in Judea itſelf. So that though he was King of Galilee, and ſome other Countries, he was not properly King of Judea. Indeed he was intitled to it for a while during the laſt year or years of the reign of Claudius; but having never left Rome all the time that he enjoyed this Title, he was conſequently never inveſted or inaugurated as ſuch by the Jews. Nay, which is yet more conſiderable to my purpoſe, we are told by Joſephus, that Claudius, being diſſuaded by his friends from intruſting Judea to ſo young a man, did indeed give Agrippa the Title of King of Judea, but no authority or power with it; this being committed into the hands of Cuſpius Fadus, with the title of Preſident of Judea. Upon which account, and Nero's taking Judea wholly from him, and placing Felix Governor there in

in his ſtead, and after him Feſtus; (of both of which the Acts make mention, as well as Joſephus) I ſee not how he can in any propriety of ſpeech or ſenſe, be reckoned King of the Jews; ſince he never ruled them actually, as his Father did; who was not properly himſelf King of the Jews.

And it ought to be remembered, that if we ſhould grant that both the Agrippas were indeed ſucceſſive Kings of Judea, yet it muſt be owned, that they were *titular* ones only. This is plain from the account which Joſephus gives us, 'That there was conſtantly a ſtrong 'guard of Roman Soldiers in Jeruſalem; and 'that when the Jews came thither to the Paſ-'ſover, and upon other Feſtival occaſions, the 'Roman Guards were ever in arms round the 'Porch, and Avenues of the Temple, to pre-'vent, ſays he, any Tumult; or any thing 'that might occaſion the Jews to draw to a 'head.' Then he proceeds to relate a particular tumult, and that the Romans treated the Jews as Rebels on account of it, both in killing a great many of the commonalty upon the ſpot, and in remitting ſo many of their Princes, and great men to Rome, where their then titular King Agrippa did indeed plead their cauſe all he could; but could hardly obtain ſo much as the mitigation of their puniſhment. Nay, ſo little was the power of

the former Herod Agrippa, that Joſephus tells us, that when ſome petty neighbouring Princes, who were ſuch Kings as himſelf, came to pay him a viſit; Marſus, the Roman Proconſul of Syria, ſuſpecting this congreſs of titular Kings, commanded them immediately to ſeparate, and go every man to his own home; which order they durſt not diſobey, though Herod took it ſo to heart, as never to be eaſy in his mind afterwards. By all which (and much more might be ſaid) it is plain, that neither one nor other of the Agrippas, were any more than bare titular Kings of Judea, as he was.

Unleſs we underſtand this piece of Hiſtory well, we may eaſily be drawn aſide to imagine, from the ambiguity of the word King, that the Agrippas were as properly Kings of Judea as Herod the Great had been. I ſhall only take occaſion to obſerve one thing further, that of all the Herodian family, the young Agrippa ſeems to have been by far the moſt worthy. Of the reſt, excepting Philip only, it is hard to ſay who was the worſt man. For excluſive of his inceſtuous marriage with his Siſter Bernice, which he allowed himſelf in from the Licentiouſneſs of the Romans, he ſeems to have been a perſon of great excellency, from the accounts which Joſephus gives; but eſpecially from St Luke's Relation of his conduct

conduct in the affair of St Paul; and of St Paul's commendation of him. And indeed, as he was almoſt perſuaded to be a Chriſtian, as he ſays himſelf, ſo we know not but that he might really become ſo afterwards. However, ſuch an account of his Wiſdom, Prudence, and Love to his Native Country, and Veneration for God and his Religion, may be ſeen in Joſephus, as is rare to be found in Princes.

No. XIX.*

HAVING thus given an account what the Patriarchal office of Chriſt is, and how improveable; it were time to proceed to the other branches of it. But previous to this, it may be uſeful to give a diſtinct account of *Melchiſedec*; ſo great a perſon, and ſo illuſtrious a type of *Chriſt* as to his Patriarchal office: according to the Apoſtle's repreſentation in the ſeventh Chapter to the Hebrews. The particulars we have of him is in Geneſis xiv. 18,—21.

That he was "Prieſt of the Moſt High "God," and a King likewiſe, is expreſsly aſſerted. And that, beſides the myſtical ſignification of *Salem*; he was a temporal Prince who reigned at *Jeruſalem*, or *Jebus-ſalem* (the Sa-

* Vol. iii. P. 561. Chr.

lem of the Jebuſites) which in his days was called *Salem* only, ſeems very plain, (*q*) where Jeruſalem is called by its name *Salem*. The Pſalmiſt, it is plain, here alludes to the hiſtory of Abraham's defeating the four Kings; and of his being met by Melchiſedec, and bleſt by him. For having ſaid, "In Salem is God's "tabernacle, and his dwelling place in Sion" (which was within Salem,) he immediately adds, "There brake he the arrows of the bow, "the ſhield, and the ſword, and the battle. "Thou art more glorious and excellent than "mountains of prey:" which we may be allowed to paraphraſe after this manner, 'In 'Jeruſalem (of old called Salem) thou haſt 'now thy Tabernacle, O Lord, having made 'choice of Sion for thy Dwelling place. And 'well may it deſerve the name of Salem, by 'which it was anciently known. For it was 'there that thou didſt of old break the power 'of the inſulting Kings, by the hand of thy 'ſervant Abraham, who upon that occaſion 'had the bleſſing given him by the great pa-'triarch Melchiſedec, the king of Salem. 'There too it was, that Abraham gave this 'teſtimony to the Honour of thy Service, that 'he reckoned thee more glorious and excellent 'than *mountains*; or mountainous heaps of 'prey, which he had taken from thoſe kings: 'of

(*q*) Pſal. lxxvi. 2.

'of which he ſcorned to appropriate the ſmall-
'eſt article, though offered him by the king of
'Sodom. He gave all back again, leſt it ſhould
'be ſaid that he grew rich any other way than
'by the Bleſſing and Gift of God alone.'

To proceed, The hiſtory of the war between the *four* Kings on the one ſide, and the *five* on the other, recorded in the xivth chapter of Geneſis, may help us to underſtand what we intend. The King of Sodom, and the neighbouring Princes having rebelled againſt Chedorlaomer King of Elam, (or Perſia) after they had been Tributaries to him twelve years; Chedorlaomer raiſed an army to ſubdue them, and joined three confederate Princes with him in his expedition. He and his Allies began their invaſion of the Land of Canaan, at the north end, *without* Jordan: and having defeated the rebel Kings, fluſhed with ſucceſs, he reſolved upon the entire conqueſt of the country *within* Jordan alſo. For this end he entered into the ſouth part of Canaan, and marched victorious as far as Hebron, where (*r*) Abraham then reſided: (though Abraham did not dwell in the city, but in the valley of Mamre; which was (*s*) contiguous and belonged to it.) This he paſſed by, and penetrated to the borders of Dan, not far from Salem, or Jeruſalem: though we are not told whether

(*r*) Gen. xiii. 18. (*s*) Ibid. xiv. 13. comp. xiii. 18.

whether he had any deſign upon that place. However the country being then under conſternation, Abraham, both upon this account, and the regard he had for his friend and kinſman Lot, paſſed by Hebron alſo (which according to Dr Lightfoot's account, is about eighteen Engliſh miles diſtance from Jeruſalem to the South: and from whoſe towers, the Jews ſay, it might be ſeen; Hebron having the advantage of being ſituated in the (*t*) hill country of Judah.) From Hebron Abraham went to the north weſt or north-north weſt, in purſuit of the enemy; and overtook and defeated them near the borders of Dan. Conſequently the place of the defeat was either at Salem, or very near it; it appearing that the borders of Dan were very near Jeruſalem from this, that the city of Baalah (afterwards called Kirjah-jearim) was ſo equally on the borders of (*u*) Judah and Dan as to be aſcribed to both. The City belonged to Judah; and the fields, and perhaps ſuburbs to Dan. Now this City, Dr Lightfoot calculates, with great probability, to have been ſix or ſeven Engliſh miles from Jeruſalem. It is true, Abraham purſued the enemy (*v*) ſome days journey northward after the defeat: but it is equally true, that he returned

(*t*) Joſh. xxi. 11. (*u*) Ibid. xv. 29. and xix. 24.
(*v*) Gen. xiv. 15.

ed to Jeruſalem with all the booty: it being there he was met and bleſſed by Melchiſedec; and gave back the prey to the King of Sodom. (Both theſe accounts are ſo interwoven, as if, on purpoſe, to ſhew they happened at the ſame time and place.) The place of this remarkable interview is ſaid to be (*w*) "the "valley of Shaveh," or (as it was afterwards called) the "king's dale." If therefore we can find out where this was, it will help to clear up the ſubject: and we read it was that very place where Abſalom erected that (*x*) Pillar: the remains of which, as both Jews and Chriſtians, who have travelled into Judea, inform us, continue to this day. Now this dale, where Abſalom's Pillar ſtands, (and anciently called the king's dale, becauſe the kings of Judah uſed to divert themſelves there in their chariots; and in other amuſements) is deſcribed as being only two furlongs without the wall of Jeruſalem. It lay juſt under the Temple to the Eaſt, between that and the mount Olivet; the brook Cedron running through it: and is ſuppoſed to be the ſame that was afterwards called the "Valley of Jehoſhaphat."

From this hiſtory it ſeems to be plain beyond all diſpute, that Melchiſedec, living at *Salem*, or *Jeruſalem*, was ſo eminent for Righteouſneſs, both as Prieſt and Prince, that he came

(*w*) Gen. xiv. 17. (*x*) 2 Sam. xviii. 18.

came to be known at length by no other name but that of the *Righteous* King. (His name Melchiſedec thus ſignifying in the Hebrew) He was the Prieſt of the Supreme God, in oppoſition to thoſe that were prieſts of ſuch deities, as began then to be univerſally worſhipped, as the tutelary gods of Provinces and Tribes. Where then is the foundation to build upon, that he was an Angel? far leſs the *Logos* himſelf appearing as a Man? Melchiſedec, as aſſerted, had really *no Father and Mother*, being both Prieſt and King; that is, he was not poſſeſſed of thoſe Offices by the right of *primogeniture;* but he had them by an immediate Grant from God; as Jacob obtained the firſt bleſſing, though the youngeſt ſon. In like manner he was without " Deſcent, or End of " Days;" becauſe his Prieſthood did not deſcend to any man after him; as that of Aaron did. In all theſe reſpects he was made like unto the *Son of God*, as being an eminent, and indeed the moſt perfect Type of him: and therefore is ſaid to *abide a Prieſt* (without being changed or ſucceeded by others, as was the caſe of the Aaronical and all other prieſts) *continually:* viz. in that laſting Regiſter of Scripture, which ſpeaks of him as containing, in the ſenſe here given, all his *Species* in himſelf: none ſucceeding him in his *Patriarchate*, or any branch of it, in any proper

proper ſenſe, until Chriſt himſelf came and performed the office, as the "Everlaſting Mel-"chiſedec of the Spiritual Salem," or Jeruſalem, where he reigns as *King;* governs as *Prieſt;* and inſtructs as *Prophet.* Now this great Man is SHEM. To him, and him only, all that the Apoſtle ſays is applicable.

In order to underſtand this, the reader muſt be carried back to Noah's Family. Japhet was his firſt born; Shem the next; and Ham the youngeſt. (*a*) Shem is acknowledged to have been younger than Japhet. He is called the "brother of Japhet the elder, or firſt-"born." Ham is in like manner ſpoken of as the (*a*) youngeſt. Japhet therefore had a natural Right to the Primogeniture, but God ordered things otherwiſe; and by the mouth of Noah, whom for this end he divinely inſpired, gave the (*a*) *firſt* bleſſing to Shem; and the *ſecond* only to Japhet. By that, as by an expreſs *commiſſion* from God, *Shem* was conſtituted and appointed to ſucceed his father; (contrary to the ordinary law of natural deſcent) to be the firſt Patriarch of the whole family deſcending from Noah; and in that ſenſe, the Supreme and Univerſal Prince, Prieſt, and Prophet of Mankind. The Land of *Canaan*, and *Jeruſalem* particularly, being marked

(*y*) Gen. x. 21. (*z*) Ibid ix. 23, 24.
(*a*) Ibid ix. 26.

marked out by God to be the great theatre, where the moſt remarkable Tranſactions of Providence were to be, in a gradation of ſeveral and various ſcenes, diſplayed, from *Shem* to the *Meſſiah;* it deſerves ſpecial conſideration, that the peculiarity of *Shem's bleſſing*, as well as of *Ham's curſe*, relates to the dominion and poſſeſſion of *that* country. Therefore Ham was characterized in reference to his ſin, not ſimply by his own proper name; or as the Son of Noah: but as the (*a*) "Father "of Canaan." When likewiſe he was curſed, it was not by his own name, but by the name of his youngeſt ſon (*a*) *Canaan:* for it is not ſaid, curſed be *Ham;* but curſed be *Canaan*, exempting the other ſons of Ham, Cuſh, Mizraim and Phut from the malediction.

This was fulfilled afterwards, when the Children of Canaan were either cut off, or made ſlaves to *Iſrael*, the poſterity of *Shem*, in proceſs of time, when they themſelves were deſtroyed or expelled the land of Canaan by the Romans. God's converting them, and the Greeks, and others deſcended from Japhet, verified the other part of the prophecy, that God, both in a temporal and ſpiritual ſenſe, would enlarge "Japhet, to dwell in the tents "of Shem."

But to return to Shem. The ſpecial nature of

(*b*) Gen. ix. 22. (*c*) Ver. 25.

of his bleſſing was, that (*a*) *Canaan* ſhould be his ſervant. Therefore, though *Canaan* had ſeized upon that country in defiance of the order of Noah, (at or probably ſoon after the attempt of the builders of Babel) Shem fixed his ſeat in Salem: taking poſſeſſion thus of that Country, by virtue of the Promiſe; knowing that his Poſterity would at length recover their Right to it; and that the Canaanites would be their ſervants.

That Shem was alive in Abraham's time is agreed upon by all. He was an hundred years old when he begat Arphaxad; which was two years after the flood: and he lived five hundred years beſides. Now the war between the Kings happened (according to Uſher's Chronology) in the year of the world 2092: whereas Shem did not die till the year 2158. So that Shem, if he was Melchiſedec, lived after his having bleſſed Abraham, no leſs than 166 years. And ſince, as we have ſeen, he was conſtituted Patriarch, and was conſequently, in all equity and right, King and Prieſt of the whole world after his father Noah's death, (who died eighty-ſix years before the battle of the Kings, A. M. 2006.) this being conſidered, who can be ſuppoſed to be Melchiſedec but he? For, as the Apoſtle ſays, "Conſider how great this Man

" was,

(*a*) Gen. ix. 15.

" was, to whom even the (*b*) Patriarch Abra-
" ham gave the tenth of the ſpoils," &c. Surely then they who (with Calvin) make him a Canaanitiſh King, are not aware of repreſenting one of the accurſed ſeed, not only to be greater than Abraham, but (as we ſhall preſently ſee) to make over to him the ſpecial bleſſing Noah gave to Shem.

But to throw farther light upon this inquiry, let us next conſider the ground and occaſion of the war. To underſtand which we muſt remember that Shem had (*c*) four ſons, *viz.* Elam, Aſhur, Arphaxad, and Aram. Without doubt, Shem had made them acquainted with *Noah's Prophecy*; and that he had obtained the firſt bleſſing: by virtue of which, though the poſterity of Ham had taken poſſeſſion of it, he had the Right to the Land of Canaan. Elam, therefore, as the eldeſt ſon, juſtly laid claim to the country of Canaan: though it ſeems he was not able to conquer it in his days; but was forced to remove farther into the heart of Aſia; where he occupied that country, which from him took the name of *Elam:* and was afterwards called *Perſia.* At the ſame time, his brother Aſhur ſettled in the country that was from him called *Aſſyria:* and Arphaxad near *Babylon;* from whom that part of Aſſyria, which was

(*e*) Heb. vii. 4. (*f*) Gen. x. 22.

was of old called *Arphaxitidis*; and, by Ptolemy, *Arrapachitis*, took its name: and from whom afterwards the Hebrews deſcended, taking their name from his grandſon *Heber*. In the mean time, Shem's youngeſt ſon Aram, (having probably a more numerous poſterity than his elder brethren) at firſt took poſſeſſion of part of the land of Canaan, from whom the Syrians deſcended. But in proceſs of time it appears that the Elamites increaſed in number, and proweſs: for though Nimrod, the ſon of Cuſh, and grandſon of Ham, erected the firſt Monarchy after the Flood, occupying the land of Shinar; that is, the country about Babylon, and conquering the Poſterity of Aſhur; (from whoſe name however the Country and Monarchy came to be called) yet the Elamites remained unſubdued; and were governed by their own natural Princes. Nay it would ſeem, that in Abraham's time, the Elamites were the moſt powerful people in Aſia: becauſe the King of Shinar, or Babylon, (as well as the two other kings mentioned) only aſſiſted the King of Elam: who therefore appears to have been the Chief of the four. However, ſuch were the name and dignity of the Kings of Shinar, that not only Amraphel is firſt named, but the (*g*) *Epoch* is marked out from him. It is therefore ſaid,

" That

(*g*) Gen. xiv. 1.

" That this war happened in the days of Am-
" raphel, King of Shinar," in which he and three other kings made an inroad into Canaan. For though Elam, intitled to the Land of Canaan as the Eldeſt ſon of Shem, was not able to conquer it in his own time; yet Chedorlaomer, his Son, Grandſon, or Great Grandſon, actually poſſeſſed himſelf of a great part of it; if not the whole. This acquiſition was fourteen years before the war above accounted for. Chedorlaomer therefore, the Head and King of the Elamites, took this opportunity to aſſert his title to Canaan, as the firſt male branch of all Shem's poſterity, by conquering and reducing it under his obedience.

But Abraham, having obtained from God a (*b*) new and certain title to this Land; both to aſſert his own right, and to deliver Lot, whom Chedorlaomer had made priſoner, (and was probably reſolved to carry back with him into the country from whence he came) thought it high time to appear againſt thoſe proud and inſulting invaders. For this end he armed his ſervants who were " born in " his own houſe;" (being three hundred and eighteen in number) and joined with his neighbours, Mamre, Eſhcol, and Amer, and their forces; who were at that time his confederates:

(*b*) Gen xii. 1, 6, 7. and xv. 14.

federates: and with that small army, trusting in his God, and in the assurance of God's Faithfulness to fulfil his Promise, taking the advantage of the night, he fell upon this adventurous king and his associates; routed them; and pursued them, until he had recovered all his possession they had seized. This victory was undoubtedly given as a pledge of the certainty of what God had promised, that his Seed should possess that country: and consequently of his own rightful claim.

Upon the fame of this, Shem, whose eminence and worth had made him universally known by the title of Melchisedec, or the *Righteous King*; and whom all men reverenced as the great Patriarch of men, and Priest of the Supreme Lord of the world, went forth from *Salem*; (where he reigned, and enjoyed a happy peace and promoted it among men) and met Abraham, and blessed him. He understood now more clearly than perhaps he had done before, in *what branch* of his posterity God was about to accomplish the promise made to him by Noah, that Canaan should be his servant. He perceived that God himself had visibly appeared to decide the controversy between Chedorlaomer and Abraham, in the favour of the latter; and therefore he hands over to *him* that part of the blessing Noah had given him, in words almost of the

ſame inport that Noah had uſed to *himſelf*, (however with the ſame deſign) after this manner, "Bleſſed be Abraham of the moſt "High God, Poſſeſſor of heaven and earth; "and bleſſed be the moſt High God, who "hath delivered thine enemies into thy "hand."

It may not be amiſs to take notice that the three Targums, *viz.* that of Onkelos, Ben Uzziel, and Jeruſalem, all agree that Salem was Jeruſalem. The two latter paraphraſes expreſsly ſay that Melchiſedec was Shem the ſon of Noah. And that this has been the generally received opinion of the Jews, is beyond diſpute, and that anciently as well as in latter times, as appears from (*i*) Jerom who is himſelf of this opinion. And ſo is (*j*) Enoherius; and others of the Fathers. Of the like opinion were the ancient Samaritans, as well as Jews: as appears from (*k*) Epiphanius. And indeed, though all or moſt of thoſe that come under the name of Patriarchs in ſcripture, may be juſtly ſuppoſed to typify Chriſt, in ſome reſpect or other, yet there is not one that ſo exactly repreſents him as Shem. A man is rather confounded than edified, by what the apoſtle declares of (*l*) Melchiſedec. The reader

(*i*) Tom. iv. in Ep. ad Evagrium. (*j*) Lib. ii. in Gen. cap. xxv. and xxvii. (*k*) Heref. lvii.
(*l*) Heb. vii.

der is in the dark how all the characters there can be given to a Man: *viz.* "that he had "neither father, nor mother, nor end of life," *&c.* but when he comes to underſtand in *what ſenſe* this is affirmed, he is abundantly ſatisfied, and edified. He indeed, as he was the *firſt* and *Univerſal Patriarch* of men after the Flood, and inveſted with the Regal, Prieſtly, and Prophetical office, was "without father, without "mother, without any recorded genealogy;" (or any regiſtered account of his birth and deſcent) and moreover "without beginning "of days," according to the uſual way of reckoning of one man's ſucceeding another: ſince Japhet was the ſucceſſor of Noah, according to natural right; had not God cut off the entail. And becauſe after Shem there never was another Univerſal Patriarch in the world, (Abraham being the Patriarch only of his own poſterity; and Chedorlaomer having forfeited the ſpecial bleſſing) until Chriſt himſelf came; therefore he is juſtly ſaid, as ſuch, to be "without end of life," and to be "made "like unto the Son of God:" and laſtly, having no Succeſſors as Aaron had, "to abide a Prieſt "continually."

No. XX.*

LET me here relate a conference, which, if duly conſidered, might be of uſe to allay the heats of many worthy perſons, under the name of Calviniſts, and Arminians, or Predeſtinarians, and Free-Willers.

There were two perſons of very different notions as to this ſubject of 'God's Determi-'nations, and Acting accordingly:' one of whom was a zealous Calviniſt, and the other as zealous an Arminian. Notwithſtanding their different ſpeculations, they were intimate friends; and ſpent much time in ſpiritual converſe, and prayer together. While they thus lived in all Chriſtian affection, though their notions never made them quarrel, yet they agreed now and then to canvaſs the points wherein they differed; with mutual promiſes to yield to the truth on what ſide ſoever it ſhould lie. Sometimes their diſputes were verbal; at other times they gave their thoughts in writing. Many papers paſt between them; but which had no other effect, than to rivet and confirm them in their firſt ſentiments: neither of them yielding to the other. Only they acknowledged they received this advantage; that as they grew more confirmed

* P. 576. Chr.

confirmed in their own *opinions*, they grew in *love* and *charity* to one another: finding that each of them had more to ſay for himſelf, than the other could well anſwer. They were thus equally certain of their faithfulneſs to their Light: and were therefore reſolved, that (*m*) "wherein they had attained to know the "Truth, they would walk by the ſame rule; "and mind the ſame things:" leaving the full knowledge of things to the State of Perfection.

While they lived thus in Chriſtian friendſhip and love, they condeſcended ſo far as to take a *third perſon* into their Society, though a very diſproportioned companion in age, gravity, and experience. After ſeveral conferences had paſt between them, it was agreed, that a certain day ſhould be ſet apart purpoſely to muſter up the ſtrength of what each of them had to ſay for himſelf, in order to have this younger perſon's deliberate deciſion.

Having heard the arguments of both, he delivered his own ſentiments with all the freedom which they required of him: ſhewing the weakneſs and fallacy of ſome arguments on either ſide, though uſed by them ſincerely; how much both parties had miſtaken the ſenſe of ſome ſcriptural paſſages: and he concluded his diſcourſe to this purport,—

(*m*) Phil. iii. 15, 16.

Let me, ſaid he, ſuppoſe that we three, in concert with many more, had been found guilty of treaſon and rebellion againſt our Prince; and ſo purſued, upon that account, as to be reduced to the greateſt miſery and deſpair: and while we were ſitting together, not knowing to which ſide to turn ourſelves, a friend ſhould come in with a Declaration, or Proclamation from our Sovereign to this purpoſe:

'Whereas ſuch or ſuch perſons have lately 'conſpired againſt their Prince, moſt baſely, 'barbarouſly, and wickedly; his Majeſty, to 'ſhew his unparalleled Clemency and Mercy, 'does hereby declare, that he does freely and 'fully pardon them all; and promiſeth upon 'his Honour, and before the world, to take 'them under his protection for the future, as 'though they had never ſinned and rebelled 'againſt him, PROVIDED always, and upon this 'Condition only, that they come to his *Son* 'againſt ſuch a day; and beg by him to be 'introduced into their Sovereign's preſence, 'to beg Pardon upon their knees for the In-'dignity offered unto his Majeſty: and that 'they do there promiſe, for the future to be-'have as True and Loyal Subjects,' &c.

Now, continued he, let us ſuppoſe, that upon reading this Manifeſto, one of you ſhould deliver himſelf thus, 'My friends, let us con-

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'ſider the Nature and Riſe of this general 'Indemnity. As for the Nature of it, I think 'it is conceived in ſuch plain words, as to give 'us entire ſatisfaction: but the Riſe and 'Spring of it is ſo ſtrange, that it will deſerve 'our moſt ſerious thoughts. For my own part, 'I have this notion of it. I know the King is 'a wiſe Politician: he is inclined to ſhew 'himſelf every way clement and merciful; ſo 'that if any fall under the ſtroke of Juſtice, 'it ſhall be ſeen to be their own fault, in not 'accepting of Pardon when offered upon ſuch 'eaſy terms. But then though he offer Par-'don to all, yet he knows all his rebels ſo 'well, that he *foreſees* who will *accept* of this 'his Indemnity; and who will be ſo obſti-'nate as to *refuſe* it: and accordingly is de-'termined to act, as men ſhall be found to act 'to him.' Now, I ſuppoſe the other of you, purſuant to his ſcheme, would interpoſe here; and ſay, 'Pardon me, Sir, if I differ from 'you in this matter. I agree with you in-'deed in the general, that the King deſigns 'in this act to appear univerſally clement and 'merciful: but I ſuppoſe that he has a *ſpecial* '*favour* and *reſpect* to *ſome* of us rebels, and 'as fixed a *hatred* to *others* abſtracting from 'the conſideration of their equal or common 'rebellion; nay perhaps, before it, which yet 'he might ſuffer to proceed ſo far with the

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'very view of ſhewing himſelf *gracious* to thoſe 'whom he *loved*; and *ſevere* to thoſe whom 'he *hated*. And though he does not diſcover 'this, but ſeems to avoid even the ſuſpicion 'of it, yet he is reſolved to reach his end a-'nother way. He has no doubt abundance 'of Agents at work, proper for his purpoſe. 'Theſe will act their part ſo ingeniouſly, that 'none ſhall accept of this Indemnity but thoſe 'the King deſigns to ſave: whereas the other 'ſort, whom the King predetermined to re-'ject, ſhall be ſo wrought upon as to ſtand 'out, and refuſe the offered pardon. By this 'means, they ſhall at length, without pity from 'others, fall a ſacrifice to his wrath. Had 'they not ſuffered themſelves to be impoſed 'upon, they had the ſame foundation of Safe-'ty and Impunity as the others.' Here, ſaid the perſon, 'I foreſee that you would be apt 'to differ widely as to your Speculations: 'therefore I would beg leave to addreſs you 'impartially and briefly thus.'

'Gentlemen, I think it altogether foreign 'to our buſineſs, to inquire what the *Arcana* '*Imperii* may be in this caſe; or what are the '*State Maxims*, or Political views, with which 'the King acts in this Declaration of his Will 'and Pleaſure. It is enough to me, that here 'is ſuch a Declaration; and from which he 'cannot in Honour go back. Therefore let

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'me be one whom he wiſhes to accept, or de-
'ſires to refuſe his gracious Offer; my buſi-
'neſs is to acquieſce in the *Pardon promiſed*
'upon ſuch eaſy terms: and then I ſhall be
'ſafe and ſecure. I need make no applica-
'tion of this to the queſtion in hand. I only
'deſire you both to conſider, that you who
'are a Calviniſt are obliged to preach as the
'Arminian, in "offering ſalvation to all that
"will accept of it upon Chriſt's terms:" and
'alſo, that you who are an Arminian, are
'bound to pray as the Calviniſt, acknowledg-
'ing, that "all your Sufficiency is from God's
"Grace, and Spirit:" without which you can-
'not think one right thought; or move one
'ſtep in the way to Heaven.'

No. XXI. *

THE Parallel thus run between Moſes and Chriſt muſt have this caution go along with it, that Chriſt is not only more eminently a Mediator and Legiſlator in thoſe things wherein he was *typified* by Moſes, but to have Glorious Qualifications, wherein Moſes could not fore-ſhadow him.

This will be plain from the following particulars, wherein Chriſt's contradiſtinction to Moſes, if not altogether, yet principally ſtands. 1. Moſes, though the temporary Saviour and Legiſlator of Iſrael, was not their *Parent* and *Father*. He found them indeed a People and Church, under promiſes made to them as the poſterity of Abraham, and the other Patriarchs: but he was not their Maker or Former: nor yet their Patriarch or Father. And therefore they were never called after *his* name; though they had various Deſignations from others. They are called *Hebrews* from *Heber*: the Children of Abraham, and Iſaac, and Jacob, from thoſe their eminent Progenitors: more commonly *Iſrael*, from the name which God gave unto Jacob, when he wreſtled as a Prince with the *Angel* of the *Covenant*; and prevailed with him; as to the *Renovation*

* P. 593. Chr.

novation of the *Special Bleſſing*, which before this was *precarious*: having been ſurreptitiouſly obtained from his father: Jeſhurun alſo, which ſignifies *right*, or *upright*: that is, a *Righteous* People.

On the other hand, our Lord Jeſus is the *Father* of his People; as well as their King and Lord. (*n*) "All things were made by "him: but (*o*) his own People he has eſpeci- "ally formed for himſelf." Therefore he is called "the (*p*) Everlaſting Father," and is brought in ſaying, (*q*) "Behold I and the "the Children which the Lord has given me," &c. Hence we are ſaid to be (*r*) "built up "a Spiritual Houſe, on Chriſt the true foun- "dation; and to belong to his Houſe and Fa- "mily" as the *Pater-familias*, or (*s*) *Maſter* of the Family, as well as the *Builder*. For, ſays the Apoſtle, (*t*) "Moſes did not build the "Houſe, but Chriſt did: that Moſes was no "more than a Servant in God's Houſe; where- "as Chriſt is Maſter, and Proprietor of it; "being Lord over his own Houſe; as he is "the Son of God, and Ruler of his People."

2. Moſes, though he inſtituted, or rather renewed the Order of Sacrificing; yet he never became a Sacrifice for the People *himſelf*: whereas

(*n*) St John i. 3. (*o*) Iſa. xliii. 21.
(*p*) Ibid. ix. 6. (*q*) Ibid. viii. 18. Heb. ii. 13.
(*r*) Eph. ii. 22. (*s*) Heb. iii. 6. (*t*) Ver. 3, 4.

whereas Chriſt ratified and confirmed the Covenant by his own Death: offering up himſelf as a *Propitiatory Sacrifice* for our ſins.

Therefore we are thus taught to judge, that if (*u*) "one (Chriſt) died for all; it was the "ſame in effect, as if all had died."

3. Moſes never became *Security* for the peoples Performance and Perſeverance, as Chriſt has done. Moſes was indeed faithful as a Servant, and ſtrove to keep the people right, by Argument, Advice, and Example: but he had no power to *Convert* or *Regenerate* the Souls of his followers, or to cauſe them "to "endure unto the end:" whereas our Lord Jeſus (*v*) "is able to ſave to the uttermoſt "all them that come to God through him; "ſeeing he ever liveth to make Interceſſion "for them. He hath power alſo to (*w*) give "everlaſting life to as many as God giveth "him." Therefore, in his valedictory Diſcourſe to his apoſtles and followers, he aſſures us, that "he will be (*x*) with us always, even "to the end of the world."

4. Moſes neither was nor could be Mediator or Legiſlator to the people "after his Death:" whereas our Lord Jeſus continues *ſtill* in thoſe Relations to the people of God: and that more gloriouſly and effectually than in the State of his

(*u*) 2 Cor. v. 14, 15. (*v*) Heb. vii. 25.
(*w*) St John xvii. 2. (*x*) St Matt. xxviii. ult.

his Humiliation. (*y*) "It is Chriſt that died; "yea rather that is riſen again," &c. Our Lord Jeſus acts as Mediator in heaven, by ſending down the *Holy Spirit*, both as to his extraordinary and ordinary Gifts, and Operations, according to his promiſe: alſo by his Providence over all men; but eſpecially over his own Church and People: for the (*z*) "Father hath committed all Judgment, and Government to him; and (*a*) hath given him "Power over all fleſh, that he may give eternal Life to as many as the Father gives unto him."

And laſtly, by his *Interceſſion* for us in Heaven: "Seeing he ever liveth to make (*b*) Interceſſion for us. It is Chriſt that died, yea "rather that is riſen again; who is even at "the right hand of God: (*c*) who alſo maketh Interceſſion for us."

(*y*) Rom. viii. 34. (*z*) St John v. 22.
(*a*) Ibid. xvii. 2. (*b*) Heb. vii. 25.
(*c*) Rom. viii. 34.

No. XXII. *

BUT beſides Joſhua the ſon of Nun, there is *another* Joſhua who is no leſs a Type of Chriſt than he was; *viz.* Joſhua the ſon of Joſedeck: who was High Prieſt when the Jews returned from the Captivity; and principally concerned with Zerubbabel, in promoting the (*d*) rebuilding of Jeruſalem, and the Temple. This Joſhua, or Jeſus, is repreſented as an Eminent Type of Chriſt in his *zeal* to *rebuild* the *Houſe of God*; and in his being commiſſioned for that purpoſe: in his being (*e*) "oppoſed "by Satan" in that work: in his being cloathed with (*f*) "filthy garments," and afterward (theſe being taken away) with "glori-"ous apparel, and a fine mitre:" (which has a manifeſt reſpect to Chriſt's Humiliation in bearing our *Sins*, and his *Exaltation* afterwards) in having a Promiſe that he ſhould (*g*) "Rule "God's houſe," if he did faithfully keep "his "charge:" in having an expreſs promiſe of the *Meſſiah* made to him, under the name of "God's Servant, the *Branch*," deſcribed under the Emblem of the "true Foundation, and "the (*b*) living and intelligent Stone; which "ſhould

* P. 606. Chr.
(*d*) Hag. i. 1, 12, 14. ii. 2, 4.
(*e*) Zech. iii. 1, 2.
(*f*) Ibid. 4, 5.
(*g*) Ibid. 7.
(*b*) Ibid. 8, 9, 10.

" ſhould take away the Iniquity of the Land " in one day; and bring in Peace, Proſperity, " and Happineſs:" in having (*i*) " Crowns " both of ſilver and gold" ſet upon his head; that he might be typically, both *King* and *Prieſt:* with a new Promiſe, that Chriſt, who is called the *Branch*, ſhould grow up in his place and ſtead, as the true and everlaſting Prieſt and King: by whom God would (*j*) Build up, and Rule, and Save his Church and People.

(*i*) Zech. vi. 11. (*j*) Ver. 12, 13, 14, 15.

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